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PALESTINE

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THE HEBREW PEOPLE.

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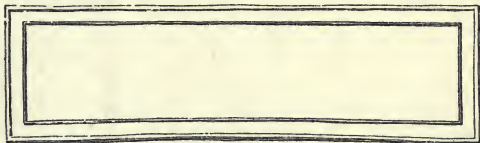
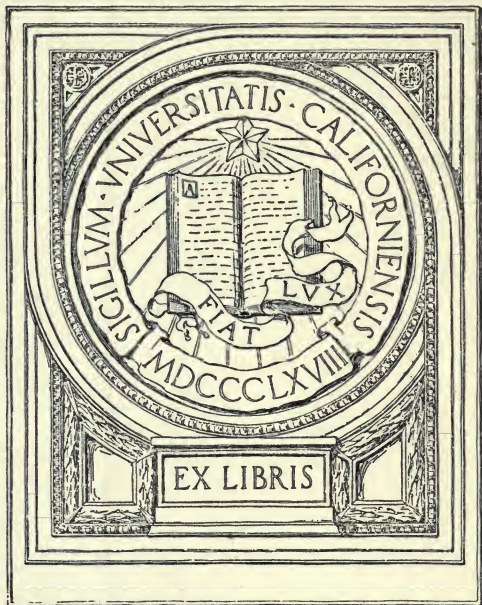
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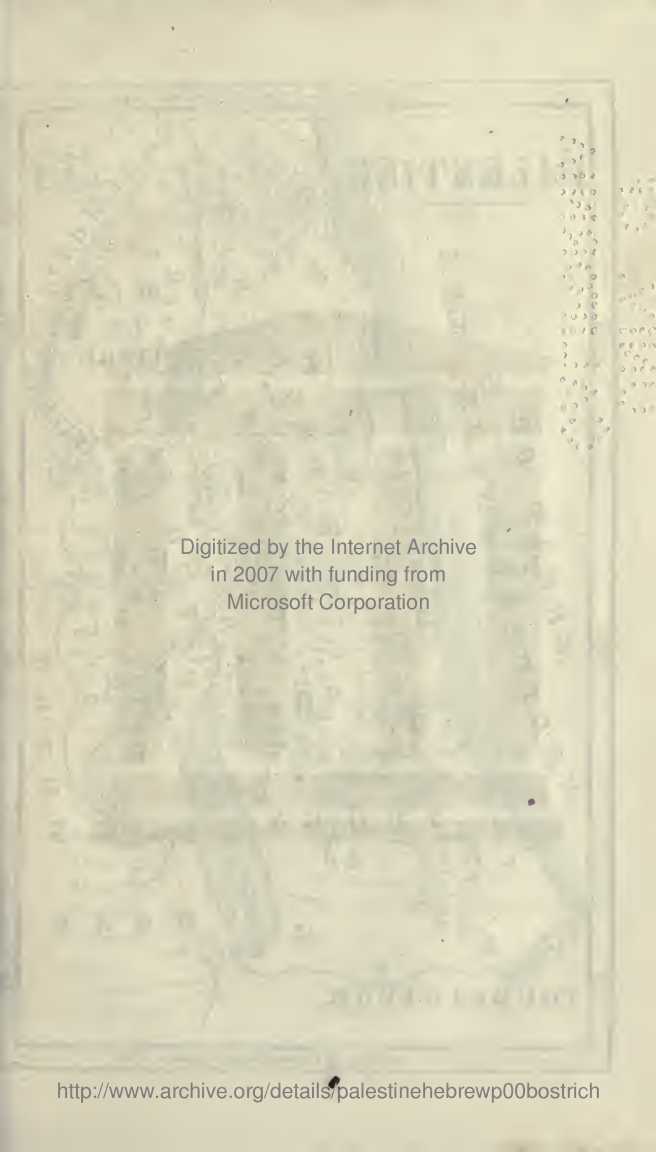
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PALESTINE



PLACES REFERRED TO
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MAP OF PALESTINE.

TRIBES,
DESIGNATED BY THEIR INITIAL LETTERS.

A. Asher.	N. Naphtali.	M. M. Manasseh.
Z. Zebulon.	I. Issachar.	E. Ephraim.
G. Gad.	B. Benjamin.	R. Reuben.
D. Dan.	S. Simeon.	J. Judah.

CITIES AND TOWNS.

1. Damascus.	12. Bethsaida.
2. Sidon.	13. Tiberias.
3. Zarephath, or Sarepta.	14. Dalmanutha.
4. Tyre.	15. Gadara.
5. Dan, or Cæsarea Philippi.	16. Jabesh Gilead.
6. Maachah.	17. Magdala.
7. Geshur.	18. Accho, Ptolemais, or Acre.
8. Ashtaroth.	19. Cana.
9. Jair.	20. Bethulia.
10. Chorazin.	21. Nazareth.
11. Capernaum.	22. Nain.

- | | |
|---------------------------|-------------------------------|
| 23. Megiddo. | 48. Gibeon. |
| 24. Jezreel. | 49. Bethphage. |
| 25. Scythopolis. | 50. JERUSALEM. |
| 26. Pella. | 51. Bethany. |
| 27. Gergesa. | 52. Bethlehem. |
| 28. Rabbath Ammon. | 53. Tekoah. |
| 29. Ramoth Gilead. | 54. Joppa. |
| 30. Enon. | 55. Lydda. |
| 31. Samaria. | 56. Ekron. |
| 32. Cæsarea of Palestine. | 57. Arimathea. |
| 33. Gilgal of Nations. | 58. Ashdod, or Azotus. |
| 34. Antipatris. | 59. Gath. |
| 35. Shechem, or Sychar. | 60. Askelon. |
| 36. Tirzah. | 61. Ziklag. |
| 37. Jazer. | 62. Gaza. |
| 38. Heshbon. | 63. Gedor. |
| 39. Bethabara. | 64. Gerar. |
| 40. Machærus. | 65. Hebron. |
| 41. Rabbath Moab. | 66. Debir, or Kirjath Jepher. |
| 42. Shiloh. | 67. Hormah. |
| 43. Gilgal. | 68. Beersheba. |
| 44. Jericho. | 69. Engedi. |
| 45. Bethel. | 70. Kadesh Barnea. |
| 46. Ai. | 71. Zoar. |
| 47. Emmaus. | |

Welford, Stephen Greenleaf

PALESTINE

AND

THE HEBREW PEOPLE.

SIXTH THOUSAND.



BOSTON:
CROSBY, NICHOLS, AND COMPANY.

NEW YORK:
CHARLES S. FRANCIS AND COMPANY.

1853.

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GENERAL DIRECTIONS.

IN this course of Christian instruction, there are eight text-books, bearing the following titles : — Early Religious Lessons ; Palestine and the Hebrew People ; Lessons on the Old Testament ; Life of Christ ; Books and Characters of the New Testament ; Religious Duties and Christian Morals ; Doctrines of Scripture ; Scenes from Christian History.

The first of these is designed to be used — though not to the entire exclusion of other text-books for that period — by all pupils under ten years of age. As children enter the Sunday School at different ages, it seems necessary to leave them, up to a certain period, without a very rigidly determined order of instruction, and more than afterwards under the direction of the individual preferences and judgments of their teachers, in regard to their methods of study. The first manual, consisting of selected passages of Scripture and simple illustrative verses,

is offered to these teachers as an aid to their work. The object here is not so much connection between the parts, as to fasten in the child's mind certain sacred words and truths, fraught with hallowed associations, which may prove a treasury of comfort and suggest themes of devout meditation through the whole of life. *Each exercise is to be thoroughly fixed in the pupil's memory.* It may then be explained and illustrated, according to the teacher's pleasure or opportunity.

At the beginning of each school year, all the pupils within the school, that have arrived at the age of ten within the year preceding, are to be arranged in classes of convenient size, and to be occupied one school year — not more nor less — with Manual No. 2, — “Palestine and the Hebrew People.”

All pupils that have become eleven years old within the year preceding, are to study for one year Manual No. 3. No. 4 is for scholars between the ages of twelve and thirteen. No. 5 is for those between thirteen and fourteen. No. 6 is for those between fourteen and fifteen. No. 7 is for those between fifteen and sixteen. No. 8 is for those between sixteen and seventeen.

The order of succession in the subjects of study will be observed, and the obvious reasons that prescribe it. The success of the plan, in any given

school, will probably depend much on a strict adherence to this system.

Most of the text-books contain only about thirty lessons each. Room is thus provided for the vacation that is introduced into some Sunday Schools, for unavoidable interruptions within the year, and for a review of the book.

The lessons are of such length that they may be fully recited in about half an hour ; and, to do them justice, not less than that amount of time should be left free from all other occupation in every Sunday School exercise.

The design is that each subject, in the order, shall be thus thoroughly mastered and *understood* by the class ; that, at the close of the year, they may be as well fitted for examination in it, as the classes of our common schools are in their several branches of study. It is earnestly recommended to parents, teachers, and pastors, that they require of the young committed to their charge, and pursuing this course, so much time and application as will accomplish this end. The result, to say nothing of spiritual impressions, would be the possession of a body of Christian information of the utmost value, and such as no youth can remain ignorant of, in a community like ours, without cause for deep reproach.

The names of the writers, arranged alphabetical-

ly, and not according to the order of the books in the course, are as follows : —

Rev. GEO. W. BRIGGS,

“ S. G. BULFINCH,

“ RUFUS ELLIS,

“ EDWARD E. HALE,

“ F. D. HUNTINGTON,

“ JOHN H. MORISON,

“ EPHRAIM PEABODY.

NOTE TO TEACHERS.

THE author of this manual particularly requests those teachers who may employ it to prepare themselves before meeting their classes, by looking out the passages in Scripture to which reference is made. These will furnish them with themes of conversation, and give an interest to the recitation far beyond the mere asking and answering of questions. The pupils should be encouraged to prepare themselves in a similar manner, so far as may be reasonably expected, which must depend in each case upon the age, intelligence, and leisure of the individual.

NOTES ON THE

The following notes were taken by the author during his visit to the various points of interest in the city of New York, and are intended to serve as a guide to the reader. The notes are arranged in the order in which the points of interest were visited, and are intended to be read in conjunction with the map of the city. The notes are written in a simple and straightforward manner, and are intended to be useful to the reader. The notes are arranged in the order in which the points of interest were visited, and are intended to be read in conjunction with the map of the city. The notes are written in a simple and straightforward manner, and are intended to be useful to the reader.

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PALESTINE AND THE HEBREW PEOPLE.

LESSON I.

SITUATION, BOUNDARIES, NAMES.

Q. IN what country did most of the events recorded in the Bible take place?

A. In Palestine or the Holy Land.

Q. Where is Palestine?

A. In the western part of Asia.

Q. In what zone is it?

A. The North Temperate.

Q. Between what degrees of latitude?

A. The thirty-first and thirty-third of north latitude.

Q. Which of the American States are in about the same latitude?

A. Georgia, Alabama, Mississippi, and Louisiana.

Q. Between what degrees of longitude is Palestine?

A. The thirty-fourth and thirty-sixth east from Greenwich.

Q. How far is Palestine from this country?

A. About six thousand miles.

Q. How is Palestine bounded on the north ?

A. By Syria. Num. xxxiv. 7 - 9.

Q. How on the east ?

A. By Syria and the Dead Sea. Num. xxxiv. 10 - 12.

Q. How on the south ?

A. By Edom or Idumea, which is often considered a part of Arabia. Num. xxxiv. 3, 4.

Q. How on the west ?

A. By the Mediterranean Sea. Num. xxxiv. 6.

Q. What has been remarked of the position of Palestine ?

A. That it is admirably adapted to the purpose of communicating a religious influence to the world.

Q. Why is it so ?

A. Its situation is central, with regard to Europe, Asia, and Africa, and the communication is easy from it in various directions, by means of the Mediterranean and Red Seas.

Q. Why is this country called Palestine ?

A. From the Philistines, a tribe of its ancient inhabitants. Exod. xv. 14; Isa. xiv. 29, 31.

Q. Why is it called the Holy Land ?

A. From the wonderful acts of God performed in it. Zech. ii. 12.

Q. Why is it called Canaan ?

A. Because the descendants of Canaan inhabited it in ancient times. Gen. x. 15 - 19.

Q. Why is it called the Land of Israel ?

A. From Israel, a name which God gave to Jacob.
Gen. xxxii. 28.

Q. Why is it called Judæa, or Judea?

A. From the Jews (in Latin *Judæi*), who derived their name from Judah, the son of Jacob.

Q. Is the name Judea properly applied to the whole country, or to a portion of it?

A. To the southern portion, near Jerusalem. Matt. ii. 22; John xi. 7.

Q. Why is it called the Land of Promise?

A. Because God promised it to Abraham and his descendants. Gen. xvii. 8; Heb. xi. 9.



LESSON II.

OTHER COUNTRIES MENTIONED IN THE BIBLE.

Q. What countries beside Palestine are mentioned in the Bible?

A. Egypt, Arabia, Syria, Chaldea, Persia, Greece, Italy, and others.

Q. In what direction was Egypt from Palestine?

A. Southwest.

Q. What great river is there in Egypt.

A. The Nile. Gen. xli. 1.

Q. Where was the land of Goshen?

A. Probably near the eastern outlet of the Nile.
Gen. xlv. 10.

Q. What sea between Egypt and Arabia?

A. The Red Sea. Exod. xiv. 2; xv. 4.

Q. What is the character of that part of Arabia bordering upon Egypt and Palestine, and including Idumea or Edom?

A. Desert, rocky, and mountainous.

Q. What celebrated mountains are there?

A. Mount Horeb. Exod. iii. 1; xvii. 6; 1 Kings xix. 8. Sinai, Exod. xix. 2, 18; xx. 1 - 18. Hor, Num. xx. 26-28. Seir, Gen. xxxii. 3; xxxvi. 8. Horeb is of the same group or range of mountains with Sinai, and Hor with Seir.

Q. What remarkable ruins are found near Mount Hor?

A. Those of Petra, supposed to be the ancient Sela. Both names signify a rock. 2 Kings xiv. 7; Isa. xvi. 1.

Q. Describe these ruins.

A. They occupy a valley of large extent, and consist of public buildings, dwellings, and other structures, cut out of the solid rock. Ps. cviii. 10.

Q. Is the name Hor given to any other mountain.

A. It is applied in one passage to Mount Lebanon. Num. xxxiv. 7.

Q. What is the great deficiency of Arabia and Idumea, and the cause of the barrenness of those regions?

A. The want of water. Wherever this is found, there is a green and fertile spot, though in the midst of the desert. Exod. xv. 27.

Q. Where is Syria?

A. North and east of Palestine.

Q. What was anciently its principal city?

A. Damascus. Isa. vii. 8; Acts ix. 1, 8.

Q. What was another chief city of Syria?

A. Antioch. Acts xi. 26.

Q. Where is Mesopotamia, and what is the meaning of the name?

A. It means "between the rivers," and is the country between the Tigris and Euphrates. Gen. xxiv. 10; Deut. xxiii. 4; Judg. iii. 8.

Q. Where was Shinar, Babylonia, or Chaldea?

A. These names are given to the country around Babylon, which was on the Euphrates, about six hundred miles east of Jerusalem.

Q. For what was Babylon remarkable?

A. For the tower of Babel, for the power of its kings, for the strength of its walls, and for its palaces and hanging gardens. Gen. xi. 9; Dan. iv. 30; Isa. xiii. 19.

Q. Where was Assyria?

A. It was the country around Nineveh, which was on the Tigris, northeast of Jerusalem, and nearly north of Babylon.

Q. For what was Nineveh remarkable?

A. For its immense size, its wealth and magnificence. Jonah iii. 3; iv. 11.

LESSON III.

COUNTRIES MENTIONED IN THE BIBLE, CONTINUED.

Q. Where is Persia, or Elam ?

A. North and east of the Persian Gulf, east of Palestine. Ezra i. 1, 2.

Q. What was its capital ?

A. Shushan or Susa, on the river Ulai. Dan. viii. 2 ; Neh. i. 1 ; Esth. i. 2.

Q. Where was Media ?

A. North of Persia, with which it early became united. Dan. v. 31 ; vi. 8, 28.

Q. Were the Assyrian, Chaldean, and Persian empires entirely distinct ?

A. No ; many of the same countries belonged to each of them in succession.

Q. Where was Phœnicia ?

A. Northwest of Palestine. Acts xi. 19.

Q. What were its two chief cities ?

A. Tyre and Sidon. Josh. xix. 28, 29 ; 1 Kings v. 1 ; Gen. x. 19.

Q. For what was Phœnicia famous ?

A. For its commerce, and wealth acquired thereby. Ezek. xxvii.

Q. What region is meant by Tarshish ?

A. Tartessus in Spain ; but the name is applied also to distant regions generally. Jonah i. 3 ; 2 Chron. ix. 21 ; Ps. xlviii. 7.

Q. What is meant by Ophir ?

A. Some of the countries on the Indian Ocean ; but it is uncertain which. 1 Kings ix. 28 ; Job xxviii. 16.

COUNTRIES MENTIONED IN THE NEW TESTAMENT.

Q. Where is Asia Minor, or Lesser Asia ?

A. Northwest of Palestine, between the Mediterranean and the Black Sea.

Q. Is the name Asia applied in the Bible to a still smaller country ?

A. It is, — to the province of which Ephesus was the capital. Acts xix. 10.

Q. Where was Ephesus ?

A. On the western coast of Asia Minor, near the island of Samos. Acts xix. 1 ; Eph. i. 1.

Q. Mention the names of the seven cities of this province to which the Revelation of St. John was addressed.

A. Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea. Rev. i. 11.

Q. Where is the island of Cyprus, and what was its capital ?

A. South of Asia Minor. Its capital was Paphos. Acts xiii. 6.

Q. Mention the places in Asia Minor, besides those already named, which are distinguished in connection with the history of St. Paul.

A. Tarsus, Derbe, Lystra, Iconium, Antioch in Pisidia, and the province of Galatia. Acts xxi. 39; xiii. 14, 51; xiv. 6; Gal. i. 2.

Q. Where is Greece?

A. West of Asia Minor, from which it is separated by the Ægean Sea. Dan. xi. 2.

Q. Where is Macedonia?

A. North of Greece, of which it is often considered as forming a part. Acts xvi. 9.

Q. Mention the names of the places in Macedonia and Greece, which are chiefly spoken of in the Acts.

A. Philippi, Thessalonica, Berea, Athens, Corinth. Acts xvi. 12; xvii. 1, 10, 15; xviii. 1.

Q. Where is Italy?

A. West of Greece, from which it is separated by a portion of the Mediterranean Sea, anciently called Adria. Acts xxvii. 1, 27.

Q. What small island southwest of this sea?

A. Melita, now called Malta. Acts xxviii. 1.

Q. What great city in Italy, where the Emperor resided, to whom Palestine and other countries were subject in the time of our Saviour?

A. Rome. Luke ii. 1; Matt. xxii. 21; Acts xxv. 12; xxviii. 16.

LESSON IV.

THE JORDAN AND ITS LAKES.

Q. What is the principal river of Palestine ?

A. The Jordan. Gen. xiii. 11.

Q. Where does it rise, and what course does it pursue ?

A. It rises in the northern extremity of Palestine, and pursues a southerly course for about a hundred and forty miles, till it enters the Dead Sea.

Q. What is the first lake which it forms ?

A. Lake Houlé, called in Scripture the waters of Merom. Josh. xi. 5. This lake is mostly dry in summer.

Q. What lake does it enter about ten miles below this ?

A. The Lake of Gennesaret, Sea of Tiberias, or Sea of Galilee ; more anciently called the Sea of Chinnereth. Num. xxxiv. 11 ; Luke v. 1 ; John vi. 1.

Q. For what is this lake most remarkable ?

A. For having been the scene of many of our Saviour's miracles and instructions. Matt. xiii. 1.

Q. Describe the Lake of Gennesaret.

A. It is surrounded on all sides, except where the Jordan enters and leaves it, with lofty and precipitous hills, but without woods. Its appearance combines much of grandeur and beauty with something of mournfulness.

Q. How large is this lake ?

A. About sixteen miles long, and six broad.

Q. What is the appearance of the river after leaving the Lake of Gennesaret ?

A. It is at first not more than about fourteen yards wide, and rushes with considerable force ; but is in other parts much wider. It is subject to great changes, from being swollen by rains, and has successive terraces or banks, which mark its extent at different seasons. Josh. iii. 15.

Q. In what lake or sea does the Jordan terminate ?

A. In the Dead or Salt Sea, called also the Lake Asphaltites, the Sea of the Plain, and the East Sea. Deut. iii. 17 ; Ezek. xlvii. 18.

Q. What is the size of this lake ?

A. About sixty miles long by fifteen broad.

Q. What are its peculiarities ?

A. The waters are bitter, and so dense that they bear up substances thrown in, much more than is usual. The lake contains few, if any, fish. These effects are produced by the water being strongly impregnated with salt. Masses of black bitumen are said to be occasionally thrown up to the surface.

Q. What formerly occupied part of the space now filled by this lake ?

A. A fertile plain, on which stood Sodom, Gomorrah, and other cities. Gen. xiii. 10.

Q. What became of those cities ?

A. They were destroyed in a wonderful manner, on

account of the wickedness of their inhabitants.
Gen. xix. 24.

Q. Has the Dead Sea any outlet?

A. It has not.

Q. What extends from its southern point to the Red Sea?

A. A deep ravine, anciently called the Valley of Salt, from the great quantities of that mineral which are found there.

Q. For what is this valley remarkable?

A. As the scene of several battles. 2 Sam. viii. 13;
2 Kings xiv. 7.



LESSON V.

RIVERS AND MOUNTAINS.

Q. What is the character of the rivers in Palestine, besides the Jordan?

A. They are mountain torrents, flowing rapidly in the rainy season, but at other times nearly dry.
Joel i. 20; Job vi. 15–20.

Q. Mention the principal of them.

A. The Kishon, the Jabbok, the Sorek, the Arnon, the Kidron, and the River of Egypt.

Q. Where was the Kishon?

A. In the northwestern part, emptying into the Mediterranean. Judg. v. 21.

Q. Where was the Jabbok ?

A. In the eastern part, entering the Jordan a little below the Lake of Gennesaret. Deut. iii. 16.

Q. Where is the Arnon ?

A. South of the Jabbok, emptying into the Dead Sea. Num. xxii. 36.

Q. Where is the Sorek ?

A. In the southwestern part, emptying into the Mediterranean. Judg. xvi. 4.

Q. Where is the Kidron, or Cedron ?

A. In the southeastern part, emptying into the Dead Sea. It runs by Jerusalem. 2 Sam. xv. 23 ; John xviii. 1.

Q. Where is the Sihor, or River of Egypt ?

A. These names are sometimes given to the Nile, and sometimes to a small stream which forms the southwestern limit of Palestine. Gen. xv. 18 ; Josh. xiii. 3 ; Isa. xxiii. 3.

Q. What are the mountains of Palestine ?

A. Lebanon, Hermon, Carmel, Tabor, Gilboa, Gil-ead, Abarim, Mountains of Israel, Mountains of Judah.

Q. Where is Lebanon ?

A. On the northern boundary of Palestine. It consists of two ranges, sometimes called Libanus and Antilibanus, between which is the valley called Cœle-Syria, or Hollow Syria. The summit of Lebanon is always covered with snow. Deut. iii. 25 ; Jer. xviii. 14.

Q. Where is Mount Hermon ?

A. It stretches eastwardly from Antilibanus. Ps. cxxxiii. 3.

Q. Where is Mount Carmel ?

A. It is a promontory, stretching into the Mediterranean Sea. 1 Kings xviii. 20.

Q. Where is Mount Tabor ?

A. It is a mountain of a conical form, southwest of the Lake of Gennesaret. Judg. iv. 6.

Q. Where is Mount Gilboa ?

A. Southeast of Tabor. 2 Sam. i. 21.

Q. Where are the Mountains of Gilead ?

A. In the northeast. Gen. xxxi. 21.

Q. Where are the Mountains of Abarim, and by what other names are they called ?

A. They are northeast of the Dead Sea. The names Nebo and Pisgah are applied to them. Num. xxxiii. 47 ; Deut. xxxiv. 1.

Q. Where are the Mountains of Israel, or Ephraim ?

A. About the centre of the country. Josh. xi. 16 ; Judg. ii. 9.

Q. Where are the Mountains of Judah ?

A. In the southern part. 2 Chron. xxi. 11 ; Luke i. 39.

Q. Where are Mounts Gerizim and Ebal ?

A. They are two of the Mountains of Israel, standing opposite each other. Deut. xxvii. 11 ; John iv. 20.

Q. Where is the Mount of Olives, or Olivet, called also the Mount of Corruption ?

A. Opposite Jerusalem on the east. 2 Sam. xv. 30 ; 2 Kings xxiii. 13 ; Acts i. 12.

LESSON VI.

PLAINS, VALLEYS, AND DESERTS.

- Q. What great plain or valley extends through the middle of the country, from the Mediterranean to the Jordan.
- A. The plain of Jezreel or Megiddo, called in modern times the plain of Esdraelon. Judg. vi. 33.
- Q. For what is this remarkable?
- A. For the number of battles of which it has been the scene. Judg. v. 19; vi. 33; 2 Kings xxiii. 29.
- Q. Where is the plain of Sharon?
- A. Along the Mediterranean, west of the Mountains of Israel. Song of Sol. ii. 1; Isa. xxxv. 2.
- Q. Where are the plains of Moab?
- A. On the northeast shore of the Dead Sea and the river Arnon. Num. xxii. 1.
- Q. Where are the plains of Hauran, Haouran, or Auranitis?
- A. On the northeastern border of the Holy Land. Ezek. xlvii. 18.
- Q. What is said of the valley of the Jordan and its lakes?
- A. It is much lower, and therefore much warmer, than the surrounding country; being several hundred feet below the level of the Mediterranean.
- Q. Where is the valley of Jehoshaphat?

A. East of Jerusalem, and between it and the Mount of Olives. The brook Kidron runs through it. Joel iii. 2, 12.

Q. What valley lies south of Jerusalem?

A. The valley of Hinnom, or of the son of Hinnom, or Gehenna, called also Tophet. Jer. xix. 2.

Q. What idolatrous worship was formerly practised in this valley?

A. That of Moloch or Molech, in honor of whom children were made to pass through the fire. Jer. vii. 31; 2 Kings xxiii. 10.

Q. To what use was the valley afterwards applied?

A. To receive the filth of the city, to consume which fires were kept constantly burning.

Q. Becoming thus a loathsome place, of what was it considered a suitable emblem?

A. Of the place of future punishment, which was therefore commonly spoken of among the Jews by the names Gehenna and Tophet. Matt. v. 22, 29, in the Greek.

Q. Where is the vale of Elah, or of the Terebinth-trees?

A. Three miles northwest from Bethlehem. Sam. xvii. 2.

Q. Where is the valley of Rephaim?

A. It extends between Jerusalem and Bethlehem. 2 Sam. v. 18, 22.

Q. Where is the plain or grove of Mamre?

A. Near Hebron. Gen. xiii. 18; xxiii. 19.

Q. Where is the vale of Sorek ?

A. In the southeast portion of the country. Judg. xvi. 4.

Q. Where is the desert or wilderness of Judea ?

A. Along the western side of the Dead Sea. Matt. iii. 1.

Q. Where are the deserts of Kadesh, or Zin, and Maon ?

A. In the southern border of the country. Ps. xxix. 8 ; Num. xx. 1 ; 1 Sam. xxiii. 24.

Q. Where are the deserts of Paran, Shur, and Sin ?

A. They are different portions of the vast desert country of Arabia. Gen. xxi. 21 ; xvi. 7 ; Exod. xvi. 1.

Q. Was the name of *desert* or *wilderness* confined to places entirely barren ?

A. It was not, but was given also to places naturally fertile, but uncultivated, or thinly inhabited.



LESSON VII.

INOFFENSIVE ANIMALS.

Q. What domesticated animals, familiar to us, were known in the Holy Land ?

A. The horse, the ass, the cow, the sheep, the goat, the dog, and the swine.

Q. Were horses in common use ?

A. They were not, and were more admired in consequence of their rarity. Job. xxxix. 19.

Q. What animal was chiefly used for riding ?

A. The ass, which in Palestine is a larger and finer animal than in England or this country. Gen. xxii. 3 ; Matt. xxi. 5.

Q. What other animal was used for riding ?

A. The mule, which partakes the nature of the horse and the ass. 2 Sam. xviii. 9.

Q. Of what was the bull regarded as an emblem ?

A. Of strength, and therefore of the Supreme Being.

Q. For what form of idolatry does this account ?

A. For the worship among the Egyptians of a bull, which they called Apis, and for the "golden calves" set up by the Israelites. Exod. xxxii. 4 ; 1 Kings xii. 28.

Q. What interesting passages of Scripture are connected with the keeping of sheep ?

A. One of the most beautiful of David's Psalms, and our Saviour's parable of the Good Shepherd. Ps. xxiii. ; John x.

Q. How was the goat regarded ?

A. Some Eastern idolaters worshipped evil spirits under the figure of goats. Isa. xiii. 21 (*the word translated satyrs*) ; Matt. xxv. 33.

Q. How was the dog regarded ?

A. With contempt and aversion. 2 Kings viii. 13 ; Matt. xv. 27.

Q. What is to be remarked of the swine ?

A. Its flesh was forbidden to be eaten. Lev. xi. 7 ;
Isa. lxxv. 4.

Q. What large beast of burden was common in the Holy Land ?

A. The camel. Gen. xxiv. 64.

Q. For what regions is the camel adapted ?

A. For sandy and rocky deserts, such as abound in Arabia. Job i. 3.

Q. How is it adapted to such regions ?

A. By the construction of its foot, by its strength, its docility, and its great power of enduring fatigue, hunger, and thirst.

Q. What has the camel been called ?

A. The ship of the desert.

Q. What is the dromedary ?

A. The species of camel most remarkable for swiftness. Esth. viii. 10.

Q. For what is the wild ass remarkable ?

A. For swiftness and beauty.

Q. What is to be noticed in the ibex or rock goat ?

A. Its long horns inclining backwards, and the ease with which it leaps from rock to rock. 1 Sam. xxiv. 2.

Q. What is the antelope or gazelle, the name of which is rendered by the words "roe" and "beauty" ?

A. An animal between the goat and the deer ; a small and beautiful stag. 2 Sam. i. 19 ; 1 Chron. xii. 8.

Q. What is the cony ?

A. The English cony is a kind of rabbit ; but the animal meant by that name in the Bible is the wabber, a small creature resembling a guinea-pig, and found among the rocks. Ps. civ. 18 ; Prov. xxx. 26.

Q. What animal is meant by the mouse, in some passages ?

A. Probably the jerboa, an animal of the rat kind, about five inches long. Lev. xi. 29 ; Isa. lxvi. 17.



LESSON VIII.

WILD BEASTS AND AQUATIC ANIMALS.

Q. What beasts of prey were found in the Holy Land ?

A. The lion, leopard, wolf, hyena, bear, wild-boar, fox, jackal.

Q. Are there many references to the lion in Scripture ?

A. Very many. There are no less than seven names in Hebrew for this animal. Gen. xlix. 9 ; Ezek. xix. 2, 3.

Q. In what part of the country especially does it appear to have been found ?

A. Among the brushwood on the banks of the Jordan, from which it was driven by the swelling of the river. Jer. xlix. 19.

Q. In what parts of Palestine is the leopard found ?

A. On Mount Tabor, and near the Sea of Galilee.

Isa. xi. 6 ; Jer. xiii. 23.

Q. What animal is supposed to be meant by the word *zeboim*, translated “a speckled bird,” in Jer. xii. 9 ?

A. The hyena. 1 Sam. xiii. 18.

Q. For what is this animal remarkable ?

A. For its fierceness, and its preying on the remains of those who have died of pestilence or from other causes.

Q. What animal is called by the name *unicorn* ?

A. The buffalo, or wild bull. Num. xxiii. 22 ; Job xxxix. 9.

Q. What do travellers relate of the wild-boar ?

A. That it is known to enter the vineyards for the sake of feasting on the grapes. Ps. lxxx. 13.

Q. What description of bear was found in the Holy Land ?

A. The brown bear.

Q. By what expressive name was this animal known to the Hebrews ?

A. By a word signifying *the growler*.

Q. When is this animal the fiercest ?

A. When deprived of its young ; to which it shows strong attachment. Hos. xiii. 8.

Q. What is to be mentioned of the Syrian fox ?

A. Besides the cunning for which the fox is notorious, it has the peculiarity of burrowing in the ground. Luke xiii 32 ; ix. 58

Q. What animal is supposed to have been the fox referred to in the story of Samson?

A. The jackal; two hundred of which are sometimes found together. Judg. xv. 4.

Q. In what other passages of Scripture is the jackal supposed to be meant?

A. In some places where the word *dragon* is used in our translation. Isa. xliii. 20; Jer. ix. 11; xiv. 6; Mic. i. 8.

Q. What creature is meant by the name *dragon*, or *whale*, in other instances?

A. Probably the crocodile. Ezek. xxix. 3; Job vii. 12.

Q. By what other name is the crocodile designated?

A. Leviathan. Job xli. 1; Ps. lxxiv. 14.

Q. What large animal is supposed to be meant by the name *behemoth*?

A. The hippopotamus, or river-horse. Job xl. 15.

Q. In what river are the crocodile and hippopotamus found?

A. The Nile.

Q. What is observed of the fish which is said to have swallowed Jonah?

A. The account is impossible, without a miracle, of any fish known. Jonah i. 17.

Q. What was the animal whose name is rendered *badger*?

A. Probably a species of seal. Exod. xxvi. 14; Ezek. xvi. 10.

Q. From what sources were the Israelites supplied with fish ?

A. From the Mediterranean, particularly by the Tyrian fishermen, and from the Sea of Galilee. Neh. xiii. 16.

LESSON IX.

BIRDS, REPTILES, INSECTS.

Q. What peculiarities of the eagle are alluded to in Scripture ?

A. Its strength and rapid flight, the height at which it builds its nest, the moulting or change of its feathers in the spring, and its tender care of its young. Deut. xxviii. 49 ; xxxii. 11 ; Ps. ciii. 5 ; Jer. xlix. 16.

Q. What of the hawk, called *vulture* in Job xxviii. 7 ?

A. Its migratory habits, and the keenness of its sight. Job xxviii. 7 ; xxxix. 26.

Q. What of the raven ?

A. Its voracity, feeding sometimes on the unburied dead, and its driving its young early from the nest. Prov. xxx. 17 ; Ps. cxlvii. 9.

Q. What of the ostrich ?

A. Its frequenting solitary places, its surprising strength and swiftness, and its neglect of its eggs. Job xxxix. 13–17 ; Lam. iv. 3.

Q. What of the owl and pelican ?

A. Their frequenting lonely and desolate places.

Ps. cii. 6.

Q. What of the peacock ?

A. It was one of the costly articles imported by Solomon. 1 Kings x. 22.

Q. What of the crane ?

A. Its migrations. Jer. viii. 7.

Q. What of the stork ?

A. Its Hebrew name signifies *affection*, appropriate to its care for its young, and the answering care of the young for their parents. Ps. civ. 17.

Q. What of the partridge ?

A. Its nest being on the ground, so that it is often driven away ; and some singular modes of catching it, still in use among the Arabs. One of these is by hunting or running it down ; and another by decoy-birds, kept in cages, which serve as traps to catch other birds. 1 Sam. xxvi. 20 ; Jer xvii. 11

Q. What is noticed of the quails ?

A. The immense numbers in which they migrate. Exod. xvi. 13.

Q. What of the sparrow ?

A. Its commonness, and its habit of building in the roofs of houses. Matt. x. 29 ; Ps. lxxxiv. 3.

Q. What of the dove ?

A. Its beauty, especially that of its eye ; its gentleness, its plaintive note, and the migratory habits of the turtle-dove. Song of Sol. i 15 ; Isa. xxxviii. 14.

Q. Of what is the dove considered an emblem ?

A. Of gentleness. Matt.-x. 16.

Q. How was the frog regarded ?

A. As an impure and loathsome creature. Rev. xvi. 13, 14.

Q. What is noticed of some of the serpent kind ?

A. Their poisonous character, and the art of charming or controlling them.

Q. What is the scorpion ?

A. An insect whose sting is very painful, though not dangerous. It is in shape like a lobster, and in the East is sometimes very large. Deut. viii. 15 ; Luke xi. 12.

Q. What is the locust ?

A. It is about four inches long. They fly in immense numbers, so as to darken the air. They devour every green thing, and cause famine by their ravages. Deut. xxviii. 42 ; Joel i. 4 ; ii. 1-11.

Q. What danger is there after they are destroyed ?

A. That of pestilence, from the corruption of their bodies.

Q. How is this prevented ?

A. By collecting them in great heaps, and burning them.

Q. How were they sometimes used ?

A. For food, as they are still in Arabia, after being roasted or dried. Matt. iii. 4.

LESSON X.

FRUIT AND OTHER BEARING TREES.

Q. What fruit-trees were found in Palestine ?

A. The citron, almond, fig, sycamore, palm, olive, pomegranate, and vine.

Q. What is meant by the word *apple*, in Scripture ?

A. The citron, a fruit of a golden color, and very fragrant. Joel i. 12 ; Prov. xxv. 11.

Q. With what are the white blossoms of the almond-tree compared ?

A. The white hair of aged persons. Eccl. xii. 5.

Q. What is observed of the fig-tree ?

A. It yields three crops of figs, succeeding each other ; some of the latest crop often remaining on the tree till the spring. Mark xi. 12 - 14.

Q. What is the sycamore or sycamine tree ?

A. A tree resembling the mulberry in its leaf, and the fig-tree in its fruit. Amos vii. 14.

Q. What is the fruit of a species of palm-tree called ?

A. The date. Exod. xv. 27.

Q. How were palm-branches used ?

A. As emblems of triumph. John xii. 13 ; Rev. vii. 9.

Q. What was the most valuable of all trees to the Israelites ?

A. The olive-tree, an evergreen, from twenty to

thirty feet high, much esteemed for its fruit, and still more for the oil which is pressed from the fruit. Judg. ix. 9.

Q. Of what was the olive branch or leaf an emblem ?

A. Of peace or favor. Gen. viii. 11.

Q. Describe the pomegranate-tree.

A. The leaves are oblong or lance-shaped ; the flowers large, and of a rich scarlet ; the fruit is about the size of an orange, with a thick rind, red, and filled with a red pulp. It is very agreeable in the heat of Eastern climates. Num. xx. 5.

Q. What is remarked of the vine in the Holy Land ?

A. The size of its fruit, travellers having seen clusters weighing each ten or twelve pounds, while much larger ones are occasionally found. Num. xiii. 23.

Q. What kind of wine is much used in countries where the grape grows plentifully ?

A. Its freshly pressed juice, which does not intoxicate. Isa. lxxv. 8.

Q. What is meant in some places by vinegar ?

A. A weak and inferior kind of wine. Ruth ii. 14 ; Matt. xxvii. 48.

Q. Describe the carob-tree.

A. It is an evergreen, with dark purple flowers. Its pods, from which a sort of honey or sugar is extracted, are also used for feeding swine and other animals. Luke xv. 16.

Q. What is the balsam or balm tree of Gilead?

A. It is an evergreen, about fourteen feet high, with few leaves, and small white flowers. Jer. viii. 22.

Q. What do we learn respecting it from ancient writers?

A. It was much cultivated, and a great source of wealth to the Jews, from the balsam which it yielded, which bore a very high price. Gen. xxxvii. 25; Ezek. xxvii. 17.

Q. What tree is to be understood in several places by the word *oak*?

A. The terebinth or turpentine tree, an evergreen of moderate size, but having the top and branches large in proportion to the trunk. Its leaves resemble those of the olive, and it bears a small purple flower. Its gum yields a fine kind of turpentine. Gen. xxxv. 4; Judg. vi. 11, 19.

Q. For what is the tamarisk-tree remarkable?

A. For producing, from the punctures made by an insect, the substance called manna, which drops upon the ground around the tree. It is uncertain, however, whether this is the manna mentioned in the Bible. Exod. xvi. 14, 15.

Q. What is the acacia, or shittah-tree?

A. A tree producing yellow flowers and pods, and yielding the gum-arabic. Its wood was used for making the ark of the covenant, and other furniture of the tabernacle.

Q. What is said by the Arabs of a tree which they call *gharrab*?

- A. That a sweet juice flows from its leaves and twigs, to which they give the name of "Beyrouk honey."



LESSON XI.

FOREST TREES AND SHRUBS.

- Q. For what tree was Mount Lebanon distinguished ?
 A. The cedar, of which about twelve of enormous size and great age still exist, together with many younger ones. 1 Kings iv. 33; v. 6, 9.
- Q. What is the cypress of Palestine ?
 A. A tall tree of the evergreen kind, with hard and durable wood. Isa. xlv. 14.
- Q. What is the gopher-tree supposed to have been ?
 A. The fir or pine tree. Gen. vi. 14.
- Q. What tree is meant by the name *chestnut* ?
 A. The plane-tree, a tree of much beauty, and exhibiting great diversity in its appearance. It has broad leaves, springing from the extremity of its branches, and affording abundant shade. Ezek. xxxi. 8.
- Q. What was the almug or algum tree ?
 A. A foreign production, brought to Solomon by sea. It is supposed to have been what is now called Brazil-wood, very durable, and suited for cabinet-work. 1 Kings x. 11, 12; 2 Chron. ix. 10.

Q. What is remarked of the juniper?

A. It grows in Palestine, generally, and in the valleys of Edom. It is a bush or small tree, bearing a white flower streaked with purple. Its roots are very bitter, and are regarded by the Arabs as yielding the best charcoal. 1 Kings xix. 4, 5; Job xxx. 4; Ps. cxx. 4.

Q. What tree has been observed in the wooded country southwest of the Dead Sea?

A. A tree, the fruit and leaves of which resemble mustard in taste. It is supposed to be the mustard referred to by our Saviour. Matt. xiii. 31.

Q. What has been observed respecting the "apples of Sodom"?

A. That there is a tree in the country near the Dead Sea, the fruit of which is fair outwardly, but full of dust within. This has been asserted by old writers; but the particular plant meant is not fully ascertained. Several approach nearly to the description. Deut. xxxii. 32.

Q. What has been observed respecting the rose-tree in Persia?

A. It grows sometimes to the height of fourteen feet, laden with thousands of flowers. Song of Sol. ii. 1; Isa. xxxv. 1.

Q. What is said of the lily?

A. It grows wild in Persia, and probably in Judea. Matt. vi. 28.

Q. What is remarkable of the gourd?

A. Its very rapid growth; attaining the height of eight feet in five months. Jonah iv. 6 – 10.

Q. What is the hyssop?

A. A shrub, about eighteen inches high, with an aromatic smell. 1 Kings iv. 33.

Q. For what was it used?

A. Bunches of it were used as we use sponges, to contain liquids. Exod. xii. 22; Ps. li. 7; John xix. 29.

Q. What is the camphire of the Bible?

A. A shrub, now called al-henna, beautiful and odoriferous, growing ten or twelve feet high. Song of Sol. i. 14.

Q. What has been said by a modern traveller respecting mallows?

A. That the poor, in seasons of scarcity, use this plant for food. Job xxx. 4.

Q. For what was the reed made emblematic?

A. Instability or weakness. Isa. xlii. 3; Matt. xi. 7.

Q. For what was the Egyptian bulrush or papyrus used?

A. For boats or canoes, and even for larger vessels. Exod. ii. 3; Isa. xviii. 2.

Q. What use was also made of its bark?

A. It was used as a material for writing, or as paper, a name derived from that of the papyrus. Isa. xix. 7.

Q. For what purpose was flax sometimes used among the Jews?

A. For the wicks of lamps. Isa. xlii. 3.

Q. What are tares ?

A. A species of weed resembling wheat, and growing among it. Matt. xiii. 25.



LESSON XII.

FIRST INHABITANTS OF PALESTINE.

Q. Who appear to have been the first inhabitants of Palestine ?

A. The Canaanites and the Philistines.

Q. Who were the Canaanites ?

A. Descendants of Canaan, the son of Ham. Gen. x. 6.

Q. What were the most important tribes of the Canaanites that dwelt in Palestine ?

A. The Hittites, or children of Heth, the Amorites, and the Jebusites.

Q. What in particular is recorded of the Hittites ?

A. The purchase from them, by Abraham, of a cave for a burial-place. Gen. xxiii. 16 - 18.

Q. What of the Amorites ?

A. The overthrow of their five kings by Joshua. Josh. x. 3.

Q. What of the Jebusites ?

A. They inhabited Jerusalem and its vicinity, till the time of David. 2 Sam. v. 6 - 9.

Q. What important cities out of Palestine are men-

tioned as having been possessed by the Canaanites ?

A. Sidon in Phœnicia, and Hamatn in Syria. Gen. x. 15, 18.

Q. From whom were the Philistines descended ?

A. From Mizraim, the son of Ham. Gen. x. 13, 14.

Q. Who were the Anakim, Anakims, or sons of Anak ?

A. A tribe of Philistines or Canaanites, of remarkable stature. Num. xiii. 33 ; Josh. xi. 22 ; xv. 13.

Q. Who were the Emim, or Emims ?

A. A similar tribe, dwelling east of the Jordan. Gen. xiv. 5 ; Deut. ii. 10.

Q. What part of the country did the Philistines inhabit ?

A. The southwestern sea-coast, on the Mediterranean. Josh. xiii. 3.

Q. From whom were the Ammonites and Moabites descended ?

A. From Lot, the nephew of Abraham.

Q. Where was the country of the Ammonites ?

A. East of the Jordan, and south of the river Jabbok. Deut. ii. 19.

Q. Where, that of the Moabites ?

A. South of the Ammonites, and on both sides of the river Arnon. Deut. ii. 9.

Q. Who were the Midianites ?

A. Descendants of Abraham by his second wife, Keturah. Gen. xxv. 2.

Q. What country did they occupy ?

A. South of the Moabites, and extending thence toward the Red Sea, on the east of the desert. Exod. iii. 1 ; Num. xxii. 4, 7.

Q. Who were the Edomites ?

A. Descendants of Esau, the brother of Jacob. Gen. xxxvi. 8, 9 ; Deut. xxiii. 7.

Q. Who were the Kenites ?

A. A tribe to which Jethro, the father-in-law of Moses, appears to have belonged. They were on friendly terms with the Israelites, and dwelt among them, living generally in tents. Judg. i. 16 ; iv. 11 ; 1 Sam. xv. 6 ; 1 Chron. ii. 55 ; Jer. xxxv.

Q. Who were the Amalekites ?

A. A tribe of wandering character, with whom the Israelites waged a war of extermination. Exod. xvii. 8, 14 ; 1 Sam. xv. 3.



LESSON XIII.

DIVISION OF THE COUNTRY AMONG THE TRIBES.

Q. By whom was the country conquered from the Canaanites ?

A. By the Israelites, under the command of Moses, and afterwards under that of Joshua. Josh. i. 1, 2.

Q. What portion of the Israelites had the land on the east side of Jordan assigned to them ?

A. The tribes of Reuben and Gad, and half the tribe of Manasseh. Num. xxxii. 33.

Q. Why were these and the other tribes so named?

A. From their ancestors, Reuben, Gad, Manasseh, and others, who were members of the family of Jacob or Israel. Gen. xxxv. 23–26.

Q. Was Manasseh one of the sons of Jacob?

A. No. Manasseh and Ephraim were the sons of Joseph. Gen. xli. 50–52.

Q. Why were they counted as heads of tribes?

A. It was the custom to give the first-born or eldest son a double portion of the family property; and Joseph was counted as first-born on account of his merit. Gen. xlviii. 5, 6.

Q. Who was really the first-born son?

A. Reuben; but he had lost his right by gross misconduct. 1 Chron. v. 1.

Q. On what condition did Moses give the land east of the Jordan to Reuben, Gad, and Manasseh?

A. That their fighting men should go over with the rest, and help to subdue the Canaanites. Num. xxxii. 29.

Q. How were these three tribes arranged on the east of Jordan?

A. The possessions of Manasseh lay farthest north; next those of Gad; and Reuben next, extending to the Dead Sea and the river Arnon. Josh. xiii. 15–32.

Q. Among those west of the Jordan, what great tribe had its portion in the south?

A. Judah. Josh. xv. 1.

Q. What tribes west of this ?

A. Simeon in the southwest, and Dan next it. Josh. xix. 1, 40.

Q. What next north of Judah ?

A. Benjamin. Josh. xviii. 11.

Q. What powerful tribe north of Benjamin ?

A. Ephraim, descended from the other son of Joseph. Gen. xlviii. 19, 20 ; Josh. xvi. 5.

Q. What next north of Ephraim ?

A. The remainder of Manasseh. Josh. xvii. 2.

Q. What next north of Manasseh, in the great plain of Esdraelon ?

A. Issachar. Josh. xix. 17.

Q. What next, between Mount Carmel and the Sea of Chinnereth ?

A. Zebulun. Josh. xix. 10.

Q. What north of this, upon the Mediterranean Sea and Phœnicia ?

A. Asher. Josh. xix. 24.

Q. What east of Asher ?

A. Naphtali. Josh. xix. 32.

Q. Did the tribe of Levi have a separate territory ?

A. No. They had a number of cities assigned to them, in various parts of the country. Num. xxxv. 7.

Q. Why was this ?

A. The tribe of Levi was set apart for religious purposes, and had their support mostly from offerings made by the people. Josh. xiii. 14.

LESSON XIV.

LATER POLITICAL DIVISIONS.

Q. How was the nation divided after the death of Solomon ?

A. Into two kingdoms, called Judah and Israel. 1 Kings xii. 19.

Q. What did the kingdom of Judah include ?

A. The tribes of Judah and Benjamin. 1 Kings xii. 21.

Q. Where was it situated ?

A. In the southern part of the country.

Q. What did the kingdom of Israel include ?

A. The other ten tribes which had territorial possessions.

Q. What part did the tribe of Levi take ?

A. That of Judah. 2 Chron. xi. 13, 14.

Q. What portion of the country did the kingdom of Israel include ?

A. The northern, northeastern, and southwestern part.

Q. By what other names was this kingdom called ?

A. Ephraim and Samaria. Isa. vii. 2 ; Ezra iv. 10.

Q. What were its capital cities ?

A. Tirzah, Samaria, Jezreel. 1 Kings xiv. 17 ; xv. 33 ; xvi. 24, 29 ; xxi. 1.

Q. What was the capital of the kingdom of Judah ?

A. Jerusalem. 1 Kings xiv. 21.

Q. How was Palestine divided in the time of our Saviour ?

A. Into four parts, Judea, Samaria, Galilee, and Perea. John iv. 3.

Q. Where was Judea ?

A. In the south.

Q. Where was Samaria ?

A. In the centre. John iv. 4.

Q. Where was Galilee ?

A. In the north. Acts x. 37.

Q. Where was Perea ?

A. East of, or beyond, the Jordan. The name Perea signifies *beyond*. John i. 28.

Q. By whom was Samaria inhabited ?

A. By the Samaritans, a race of people descended partly from those of the ancient kingdom of Israel, or the ten tribes. John iv. 12 ; 2 Kings xvii. 24-41.

Q. By whom was the rest of the country inhabited ?

A. By the Jews, descendants of those who had formed the ancient kingdom of Judah. Ezra i. 5.

Q. How is the name "Jews" sometimes applied ?

A. To that part of the nation who inhabited the southern section, or Judea proper. John vii. 1 ; xi. 8.

Q. Where were Iturea, Trachonitis, and Abilene ?

A. Principalities on the western and northern border of Palestine. Luke iii. 1.

Q. Where was Decapolis ?

A. A district in Samaria and Perea, south and west of the Sea of Galilee, containing ten principal cities, as its name implies. It was probably inhabited principally by gentiles. Matt. iv. 25.

Q. Who were the gentiles?

A. All nations except the Jews and the Samaritans. Matt. x. 5.

Q. What part of Galilee was called "Galilee of the Gentiles"?

A. The northern part, on account of its neighborhood to other nations. Matt. iv. 15.

Q. Where was the country of the Gadarenes, or Gergesenes?

A. Part of Decapolis, including the cities of Gaddara and Gergesa. Mark v. 1; Matt. viii. 28.



LESSON XV.

JERUSALEM.

Q. Where is Jerusalem?

A. In the southern part of the country, in the territory assigned to the tribe of Benjamin. Josh. xviii. 28.

Q. How is it situated?

A. In a hilly region, about twenty-five miles west of the Jordan, and forty-two east of the Mediterranean. Ps. xlviii. 1, 2; cxxv. 2.

Q. What appears to have been its earliest name ?

A. Salem, which signifies *peace*. Gen. xiv. 18 ;
Ps. lxxvi. 2.

Q. What was it afterwards called ?

A. Jebus ; and its inhabitants were called Jebusites.
Judg. xix. 10.

Q. How did it obtain its present name.

A. King David, who took it from the Jebusites,
combined its two former names, "Jebus" and
"Salem," softening them into "Jerusalem." 1
Chron. xi. 4.

Q. On what was it built ?

A. It was built on three hills, and the intervening
valleys.

Q. What were these hills called ?

A. The northeastern, Moriah ; the southern, Zion ;
the western, Acra. Gen. xxii. 2 ; Ps. ii. 6.

Q. What other portion was inclosed a few years
after the time of our Saviour ?

A. A hill north of Moriah, which received the
name of Bezetha.

Q. Where was the Temple built ?

A. On Mount Moriah. 2 Chron. iii. 1.

Q. Where was the king's palace ?

A. On Mount Zion, which was more particularly
called "the city of David." 1 Chron xi. 5, 7.

Q. What valley was there between Zion and Moriah ?

A. The valley Tyropæon, or "of the cheesemon-
gers."

Q. What fountain and pool at the southeastern extremity of this valley ?

A. The fountain and pool of Siloam, communicating under ground with each other and with the Temple. Isa. viii. 6 ; Neh. iii. 15 ; John ix. 7.

Q. What valley on the east, and what stream running through it ?

A. The valley of Jehoshaphat, in which flowed the brook Kidron. Joel. iii. 2.

Q. What hill east of the valley of Jehoshaphat ?

A. The Mount of Olives. Matt. xxiv. 3.

Q. What garden at the foot of this hill ?

A. Gethsemane. Matt. xxvi. 30, 36.

Q. What valley west of the city ?

A. That of Gihon. 1 Kings i. 33.

Q. What valley south of the city ?

A. Gehenna, Hinnom, or Tophet. (See questions on p. 25.)

Q. What remarkable buildings did Herod the Great construct, to adorn the city ?

A. Among others, three towers of great height and beauty, called the towers of Hippicus, Mariamne, and Phasaël.

Q. Where is the supposed place of our Lord's crucifixion and burial ?

A. It is now marked by a splendid church, called the Church of the Holy Sepulchre, north of Zion, and west of Moriah. Matt. xxvii. 33, 60.

Q. Does the modern city occupy exactly the place of the ancient one ?

- A. The modern city does not extend so far south, but farther to the west.

LESSON XVI.

OTHER CITIES.

- Q. What cities of importance are mentioned in the early history of the country ?
- A. Shechem and Gibeon in the central part, Hebron in the southern, Jericho near the Jordan and the Dead Sea. Gen. xxxv. 4 ; Josh ix. 3 ; Gen. xxiii. 2.
- Q. What places marked the extremities of the country ?
- A. Dan at the north, and Beersheba at the south. Judg. xx. 1.
- Q. What marked the extremities of the kingdom of Israel, after its separation from Judah ?
- A. Dan at the north, and Bethel or Beth-Aven at the south. 1 Kings xii. 28, 29 ; Hos. x. 5.
- Q. What were the capitals of the country during the period of the Judges.
- A. Shiloh, near the centre of the country, where the Tabernacle was, and Shechem, in the same neighborhood. Judg. xviii. 31 ; Jer. vii. 12 ; Judg. ix. 1.
- Q. What was the capital of David's kingdom, before he took Jerusalem ?

A. Hebron. 2 Sam. ii. 11.

Q. What cities were in the country of Gilead, east of Jordan?

A. Jabesh-Gilead and Ramoth-Gilead. 1 Sam. xxxi. 11; 1 Kings xxii. 3.

Q. What two places bore the name of Gilgal?

A. One on the Jordan, near Jericho; and one called Gilgal of the Nations, on the Mediterranean. Josh. v. 9; xii. 23; 1 Sam. x. 8.

Q. What places in the country of the Philistines?

A. Ashdod or Azotus, Gath, Askelon, and Gaza. 1 Sam. v. 1; 2 Sam. i. 20; Judg. xvi. 3, 21.

Q. What was the ancient capital of the Moabites?

A. Heshbon. Num. xxi. 26; Isa. xv. 4.

Q. What was the capital of the Ammonites?

A. Rabbah, or Rabbath-Ammon. 2 Sam. xii. 26.

Q. What places of interest near Jerusalem are mentioned in the New Testament?

A. Ramah to the north, Bethphage and Bethany to the east, Bethlehem to the south, and Emmaus to the northwest. Matt. ii. 18; xxi. 1, 17; Luke xxiv. 50; Matt. ii. 1; Luke xxiv. 13.

Q. What places on the Lake of Gennesaret?

A. Capernaum, Chorazin, and Bethsaida, at its northern part, and Tiberias on the west. Matt. iv. 13; xi. 21; John i. 44; vi. 1, 23.

Q. What other places in Galilee?

A. Nazareth, Cana, Nain, and Cæsarea Philippi, which was the same with the ancient city of

Dan. Matt. ii. 23; John ii. 1; Luke vii. 11; Matt. xvi. 13.

Q. What places in Samaria?

A. Sychar, which was the same with Shechem, Samaria, and Cæsarea of Palestine. John iv. 5; Acts viii. 5; xxiii. 23, 24.

Q. What places in the western part of Judea?

A. Arimathea, Joppa, Lydda, Azotus. Matt. xxvii. 57; Acts ix. 36, 38; viii. 40.

Q. What places of interest in Perea, or the country east of Jordan?

A. Bethabara, where John baptized; Machærus, where he was beheaded; and Pella, to which the Christians withdrew when Jerusalem was taken by the Romans. John i. 28; Matt. xiv. 10.

Q. What cities were distinguished in the Apocrypha,* of which little or no mention is made in the Old and New Testaments?

A. Bethulia, Modin, Ephron, Bethshan or Scythopolis, Bethsur or Bethsura. The situation of Bethulia and Ephron is uncertain. Judith iv. 6; 1 Macc. ii. 1; iv. 29; v. 46, 52; 2 Macc. xii. 29.

Q. What cities bore a part in the war between the Jews and Romans, but are not mentioned in the Bible?

* *Apocrypha* is the name given to certain writings, which contain, among other matter, records of the Jewish history for a part of the time between the end of the Old Testament and the beginning of the New. They are often bound up with the Bible, though not considered of equal authority.

A. Jotapata, Taricheæ, Gamala, and Gischala.

Q. What cities on the coast have been distinguished in the more recent history of Palestine?

A. Acre, otherwise called Accho or Ptolemais, near Mount Carmel; Joppa, or Jaffa; and Askelon. Judg. i. 31; 1 Macc. v. 15.

LESSON XVII..

THE TABERNACLE AND THE TEMPLE.

Q. What did Moses cause to be constructed for the worship of the people in the wilderness?

A. A splendid Tabernacle, or tent. Exod. xxvi. 1.

Q. Describe it.

A. It was about fifty-five feet long, eighteen broad, and eighteen high, formed of upright boards, each overlaid with gold, and resting on a base of silver. They were secured together by bars, also plated with gold. Four coverings or curtains were laid over the whole; the inner one of fine linen, embroidered. Exod. xxvi. 1–30.

Q. What were used to cover the front, and to divide the Tabernacle into two apartments?

A. Curtains or veils of costly workmanship. Exod. xxvi. 31, 36.

Q. What was the outer part called?

A. The Holy Place. Exod. xxvi. 33.

Q. What was the inner part called ?

A. The Holy of Holies, or the Most Holy Place.

Exod xxvi. 34.

Q. Where was the Tabernacle placed ?

A. In a large court, surrounded by curtains. Exod. xxvii. 9.

Q. What sacred utensils were placed in this court ?

A. The altar of burnt-offerings, and the brazen laver. Exod. xxvii. 1 ; xxx. 18.

Q. What in the Holy Place ?

A. The table of show-bread, the golden candlestick of seven branches, and the golden altar to burn incense, or fragrant spices. Exod. xxv. 31 ; xxx. 1.

Q. What was the table of show-bread ?

A. A small table, plated with gold, on which twelve fresh loaves were placed every Sabbath. Exod. xxv. 23, 30 ; Lev. xxiv. 5, 8.

Q. What was in the Holy of Holies ?

A. The Ark of the Covenant, a chest of wood plated with gold, and containing the tables of the Law, and some memorials of the wonders in the desert. Its lid was of solid gold, and called the Mercy-seat. Exod. xxv. 10, 17 ; xvi. 33 ; Num. xvii. 8 ; Deut. x. 5 ; Heb. ix. 4.

Q. What were placed upon the mercy-seat ?

A. Two cherubim, or emblematic winged figures, the space between which was regarded as the peculiar place of the Divine presence. Exod. xxv. 22.

Q. Describe the Temple, which Solomon built to take the place of the Tabernacle.

A. It was a vast extent of porticos, courts, and chambers, having in the centre of all a building resembling the Tabernacle in its arrangement, with a porch, holy place, and holy of holies. Mark xiii. 1.

Q. By whom was the Temple rebuilt, after its destruction by the Babylonians?

A. By Zerubbabel and others, after their return from the Babylonish Captivity. Ezra iii. 2, 12.

Q. By whom was it repaired so fully, that it is said to have been rebuilt by him?

A. By Herod the Great, shortly before the birth of our Saviour. John ii. 20.

Q. How large was the altar of burnt-offerings in Herod's Temple?

A. About forty-eight feet square, and fifteen high.

Q. Describe the porch before the holy place.

A. It was a hundred and fifty feet in height, towering far above the other parts of the Temple. Over the door was a golden vine, with branches hanging down. In Solomon's Temple the porch was still higher. 2 Chron. iii. 4.

Q. Which of the doors of the Temple was called the Beautiful Gate?

A. It was the eastern door of the middle court, called the Court of Israel. It was of Corinthian brass, a compound metal of great value; and was re-

garded as surpassing the other doors, which were plated with gold and silver. Acts iii. 2.

Q. What is understood by the pinnacles of the Temple?

A. The highest parts of the roofs. Those on the south side of the outer range of buildings were seven hundred and fifty feet above the valley below. Matt. iv. 5, 6.

Q. What was at the northwest corner of the Temple inclosure?

A. The Castle of Antonia, so named by Herod, in honor of Mark Antony, a Roman commander. It was occupied by Roman soldiers, who could thus observe and control the conduct of those in the courts of the Temple. Acts xxi. 31-34.

Q. Where was it that our Saviour found the money-changers?

A. In the outer court, called the Court of the Gentiles. Matt. xxi. 12.



LESSON XVIII.

TEMPLE SERVICES, PRIESTS, AND LEVITES.

Q. How did the Jews regard their Tabernacle, or Temple?

A. As the place where the Most High was peculiarly present. Ps. xxvi. 8.

Q. How did they pray when at a distance from it?

A. They turned towards it. 1 Kings viii. 29, 38; Dan. vi. 10.

Q. Where did the Samaritans have their temple?

A. On Mount Gerizim. John iv. 20.

Q. Why were the people forbidden to offer sacrifices except at the Tabernacle or Temple?

A. Lest they should fall into idolatry. Lev. xvii. 8, 9; Josh. xxii. 16, 22, 23.

Q. Were there any exceptions to this rule?

A. Some departures from it appear to have been allowed. 1 Kings iii. 2-4; xviii. 30.

Q. In what did the services of the Temple consist?

A. Principally in the offering of sacrifices, and in vocal and instrumental music. 2 Chron. v. 11, 13; vii. 1.

Q. What sacrifices were offered daily?

A. A lamb was burnt whole every morning, and another every evening. Flour, wine, and oil were offered with these, under the name of the meat and drink offerings. Incense was also burnt on the golden altar. Exod. xxix. 38, 41; xxx. 7, 8.

Q. What was the offering on the Sabbath?

A. The offerings of each kind were doubled. Num. xxviii. 10, 11.

Q. What were trespass-offerings?

A. Such as were required of those who had committed offences against the law. Lev. v. 1-6.

Q. What were peace or free-will offerings ?

A. Those brought by individuals in token of gratitude. Of these only a portion was burnt, a part was given to the priest, and the rest was used by the offerer for a religious feast. Lev. iii. 1.

Q. What were the "heave" and "wave" offerings ?

A. Parts of certain offerings, which were waved or lifted up before the altar, in token of consecration, and which then became the perquisites of the priests. Exod. xxix. 27.

Q. What tribe was chosen for religious purposes ?

A. The tribe of Levi. Num. iii. 5, 6.

Q. What family of this tribe were chosen as priests ?

A. The family of Aaron. Lev. viii. 12, 13.

Q. How many priests were there ?

A. At first, only Aaron and his sons ; afterwards the descendants of Aaron became so numerous, that they were divided into twenty-four courses, taking turns with each other in the service of the Temple. 1 Chron. xxiv. ; Luke i. 5.

Q. What were the duties of the other Levites ?

A. They assisted the priests, and were with them the educated class of the nation. Num. iii. 6, 9 ; 1 Chron. xxiii. 3 - 6.

Q. How were the priests and Levites maintained ?

A. They had the tithes, or one tenth of all the produce of the land ; they had a share in the offerings brought by the people to the Temple ; and there

were certain cities set apart for their residence.

Num. xviii. 24; Lev. vii. 6, 34; Num. xxxv. 2.

Q. What privilege was granted to some of these Levitical cities?

A. They were made "cities of refuge," or sanctuaries, for persons who had killed others accidentally.

Q. Why was this?

A. To secure such persons from sudden anger, or a misguided sense of honor, on the part of the relatives of the slain. Num. xxxv. 11, 12.

Q. How was the high-priest distinguished?

A. By a "holy crown," a "breastplate," and splendid robes. Exod. xxviii. 4.

Q. What were the Urim and Thummim, which the high-priest wore on solemn occasions?

A. The words mean "lights and perfections," and are probably applied to the bright precious stones in the high-priest's breastplate. Exod. xxviii. 30.



LESSON XIX.

FESTIVALS, AND DAY OF EXPIATION.

Q. When was the Feast of the Passover observed?

A. For a week commencing with the fourteenth day from the first new moon in spring. Exod. xii. 18.

Q. Why was it instituted?

A. To commemorate the deliverance of the people from Egypt, and particularly the time when the Lord slew the first-born children of the Egyptians, but “passed over” the dwellings of the Israelites. Exod. xii. 12–14.

Q. How was it observed?

A. Each family killed a lamb, and sprinkled some of its blood upon the door-posts of the house. The flesh of the lamb was then cooked, and eaten with unleavened bread and bitter herbs. Ver. 3, 8.

Q. What was the regulation respecting leaven or yeast?

A. No leaven was allowed to be used or kept in the house during the festival. Ver. 15.

Q. In what position were they to eat the paschal or passover lamb?

A. Standing, and habited as for a journey. Ver. 11.

Q. What interesting custom was observed among the Jews at this feast?

A. That one of the children should ask, What mean ye by these things? on which the father of the family gave an account of the deliverance of the nation from Egypt. Ver. 25–27.

Q. What great events in our Saviour’s history took place at the Passover?

A. The crucifixion and resurrection, the anniversaries of which are still observed by many, under the names of Good Friday and Easter. Matt.

xxvi. 17, 26, 47 ; xxvii. 50 ; xxviii. 6 ; Acts xii. 3, 4.

Q. Why was the Feast of Pentecost so called ?

A. Because Pentecost means “ fiftieth,” and it took place fifty days after the Passover. Lev. xxiii. 15, 16, 21.

Q. By what other name was it known, and why ?

A. The Feast of Weeks, from the manner in which it was computed ; and of Harvest, as it expressed their gratitude for the wheat-harvest. Exod. xxiv. 22 ; xxiii. 16.

Q. How was their thankfulness beautifully expressed ?

A. By offering the first-fruits, or earliest produce. Deut. xxvi. 1 – 11.

Q. What event in the Christian history took place at this festival ?

A. The descent of the Holy Spirit upon the Apostles, which was immediately followed by the conversion of about three thousand persons. Acts ii. 1 – 4, 41.

Q. What were the time and purpose of the Feast of Tabernacles, or of Ingathering ?

A. It was held about the last of September, as a festival of thanksgiving for the fruits of the earth, and for national blessings in general. Exod. xxiii. 16 ; Lev. xxiii. 33 ; John vii. 2.

Q. What was its peculiar observance ?

A. The people dwelt in tabernacles, booths, or tents

made of branches from the trees, thus commemorating their abode in tents in the wilderness. Lev. xxiii. 40 – 43 ; Neh. viii. 14 – 18.

Q. What other ceremony, observed at this time, is deserving of notice ?

A. The priests in procession brought water from the fountain of Siloam, and poured it out at the foot of the altar. Isa. xii. 3 ; John vii. 37.

Q. On what occasion was the Feast of Purim, or Lots, instituted ?

A. To commemorate a deliverance from danger in the time of Queen Esther. Esth. iii. 7 ; ix. 26.

Q. What was the purpose of the Feast of the Dedication ?

A. To celebrate the restoration of worship in the temple, after the persecution by Antiochus. 1 Maccabees * iv. 56, 59 ; John x. 22.

Q. What was the Day of Expiation ?

A. The national fast, on the tenth of the month Tisri, nearly answering to our September. Exod. xxx. 10 ; Lev. xvi. 29, 30.

Q. What was the most solemn service of this day ?

A. It was the only occasion on which any one was permitted to enter the Holy of Holies. The high-priest went in thither alone on this day, and sprinkled the place before the ark and mercy-seat with the blood of a sacrifice. Lev. xvi. 14 – 17.

* One of the Apocryphal books.

Q. What was the ceremony of the scape-goat, also observed on this day ?

A. The high-priest, having his hand on the head of a goat, made confession of his own sins, and those of the people ; after which the goat was sent into the wilderness and let loose. Lev. xvi. 10.

Q. What was expressed by this ?

A. The necessity of the people to cleanse or separate themselves from their sins.



LESSON XX.

SYNAGOGUES, THE SABBATH, SABBATICAL YEAR AND YEAR OF JUBILEE.

Q. What are Synagogues ?

A. Places for worship and instruction, but not for sacrifices. Acts xv. 21.

Q. When were they probably first established ?

A. Not till a late period of Jewish history ; as they are first referred to about the time of the Captivity in Babylon. Ps. lxxiv. 8.

Q. Describe a synagogue.

A. A large hall or building, like a church, is furnished with seats around the sides, and a platform or reading-desk near the centre. At the farther end is an ornamented bookcase, to contain the books of the Law and the Prophets, which are

written on rolls of parchment. The females occupy the galleries.

Q. Who were the officers of the synagogue ?

A. The president, or chief ruler ; the rulers, who were three in number ; the messenger, or secretary, whose office most nearly corresponded to that of minister among us ; and the minister, or attendant. Mark. v. 22 ; Luke iv. 20.

Q. What was often done when strangers were present ?

A. They were invited to read or address the people. Acts xiii. 15.

Q. What were the customary postures ?

A. They were accustomed to stand while reading, and to sit while teaching. The postures in prayer were various. Luke iv. 16, 20 ; 1 Chron. xvii. 16 ; Dan. vi. 10 ; Luke xviii. 11, 13.

Q. How was the Sabbath required to be spent ?

A. In entire rest from ordinary labor. Num. xv. 32, 35 ; Mark ii. 27, 28.

Q. Was it regarded as a day of rejoicing, or of mourning ?

A. As a day of rejoicing, though not of unlimited amusement. Isa. lviii. 13.

Q. What was regarded as a proper " Sabbath-day's journey " ?

A. Two thousand single paces, or a little less than a mile. Acts i. 12.

Q. What day of the week is the Jewish Sabbath ?

A. The last day, Saturday.

Q. Why do Christians observe Sunday, the first day, instead?

A. On account of the resurrection of our Saviour on that day. Matt. xxviii. 1; Acts xx. 7; Rev. i. 10.

Q. What was the Sabbatical or Sabbath Year?

A. Moses commanded that they should observe every seventh year as a year of rest, during which the land was not to be cultivated. Exod. xxiii. 10, 11.

Q. What was the reason of this regulation?

A. Land is more productive if sometimes left fallow, or untilled; and these periods served to remind the people of their religious duties.

Q. What effect had the sabbatical year upon debts?

A. Debts, at least those of the poor to the rich, were at that time remitted. Deut. xv. 1, 4.

Q. How long might a Hebrew be held in slavery?

A. Not longer than six years; or to the year of jubilee, if it occurred within that time; unless he chose, of his own accord, to remain. Deut. xv. 12-18.

Q. What was the Year of Jubilee?

A. The fiftieth, or probably what we should call the forty-ninth year; every seventh sabbatical year. Lev. xxv. 8, 9.

Q. What regulations were made respecting the jubilee?

A. All slaves, who were Israelites by birth, were to be restored to freedom; and estates which had been sold were to go back to their former owners. Lev. xxv. 10.

Q. What was the purpose of these regulations?

A. To prevent the extremes of wealth and poverty, and discourage the people from enslaving or oppressing each other.

Q. Were these regulations constantly and faithfully observed?

A. They were not, and the captivity in Babylon is spoken of as a punishment to the people for their neglect of these and other commandments. Lev. xxvi. 34, 35; 2 Chron xxxvi. 20, 21.

LESSON XXI.

THE LEVITICAL LAW.

Q. What was the great purpose of the regulations made by Moses?

A. To keep the people to the worship of the true God. Deut. xiv. 2.

Q. What was essential to this?

A. That they should be kept from having much intercourse with the heathen nations near them. Lev. xx. 22 - 26.

Q. How did Moses effect this?

A. He endeavored to make them an agricultural people ; and to discourage commerce, emigration, and the spirit of conquest.

Q. How did he make them an agricultural or farming people ?

A. By prohibiting them from selling their farms, except for a limited period of years. Lev. xxv. 10.

Q. How did he discourage commerce and emigration ?

A. By giving them rules of life which were unlike those of other nations, and would render it inconvenient to live among them.

Q. What were some of these rules ?

A. He forbade the use of certain articles of food, which were called unclean. Among these were pork and shell-fish. Lev. xi.

Q. What portions of all animals were absolutely forbidden to be eaten ?

A. The fat and the blood. Lev. vii. 23, 26 ; Gen. ix. 4 ; Acts xv. 20.

Q. What were the laws about personal uncleanness ?

A. Moses declared that several actions, which they could hardly avoid if they lived among heathens, or which were to be subjected to restraint for other reasons, would render them unclean. Lev. xi. 25, 28, 31, 39 ; xvii. 15 ; Num. xix. 13.

Q. How were they to be purified from uncleanness ?

A. In some cases by bathing, in others by sacrifices

or by peculiar ceremonies. Lev. xi. 28 ; Num. xix. 1 – 10, 17.

Q. How did Moses further discourage emigration ?

A. By making it the duty of all male persons to appear at the Tabernacle or Temple at the great festivals. Exod. xxiii. 17.

Q. How did he discourage the spirit of conquest ?

A. By leaving the government principally in the hands of the priests ; and by forbidding the king, when there should be one, to “ multiply to himself ” horses, silver, and gold. Deut. xvii. 9, 15, 16, 17.

Q. What further purpose was there in some of the laws of Moses ?

A. They were health laws, intended to secure against diseases.

Q. Give some instances.

A. The forbidden kinds of food were mostly such as are not favorable to health in warm climates. The inculcation of frequent bathing and the laws relating to leprosy present other examples. Lev. xiii.

Q. What is leprosy ?

A. It is a terrible contagious disease, commencing upon the skin, but working inwards, till, after years of suffering, it destroys life. 2 Kings v. 1 ; vii. 3 ; Luke v. 12 ; xvii. 12.

Q. What was the leper required to do ?

A. To live apart from others ; to wear a peculiar

mark by which he might be distinguished, and if any one approached, to warn him off, by crying, "Unclean, unclean." Lev. xiii. 45, 46; 2 Kings xv. 5.

Q. What was he to do if he supposed himself cured?

A. To show himself to the priest, who was to decide upon the case; and if the priest considered him cured, the recovered person was to offer a sacrifice. Lev. xiv. 2, 10, 21; Luke xvii. 14.

Q. What other sorts of leprosy are mentioned?

A. Leprosy in garments and in buildings. These were different sorts of mould or corruption, respecting which the priests were to judge. Lev. xiii. 47-59; xiv. 33-57.

Q. What practices were forbidden, as being in use among the heathen, or as unsuited to a pure and civilized people?

A. Certain modes of dressing the head and beard; cuttings upon the flesh; sowing fields with seed of different kinds mingled; seething or boiling a kid in its mother's milk. Lev. xix. 27, 28; Exod. xxiii. 19.

Q. What commands were prompted by a spirit of humanity?

A. That they should leave the corners of their fields only partly reaped, and not gather the gleanings, but leave them for the poor; that, if a garment was left in pledge, they should return it before

evening ; and that they should not enter the debtor's house, to see his poverty. Lev. xix. 9, 10 ; Exod. xxii. 26 ; Deut. xxiv. 10 – 13.

Q. What was the command with regard to aged people ?

A. "Thou shalt rise up before the hoary head, and honor the face of the old man." Lev. xix. 32.

Q. What about the treatment of strangers ?

A. "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. xix. 34.

Q. What was the law with regard to him who cursed his father or his mother ?

A. He was to be put to death. Lev. xx. 9.



LESSON XXII.

GOVERNMENT.

Q. What is the most ancient form of government ?

A. The patriarchal, or that in which the father is absolute ruler over his family. Heb. vii. 4 ; Acts vii. 8.

Q. What form of government was established on the deliverance of the Israelites from Egypt ?

A. A hierarchical or religious government, God being regarded as their king, and Moses, Joshua, and others as receiving authority from him. 1 Sam. xii. 12.

Q. Who were the Judges ?

A. Distinguished men, raised up from time to time by Divine Providence, to defend and rule the nation. Judg. ii. 16.

Q. What other magistrates existed during the period of the Judges ?

A. The priests, the princes, or chief men of the tribes, and the elders in the respective cities. Deut. xvi. 18 ; xvii. 8–12 ; Num. vii. 2.

Q. How long did the period of the Judges continue ?

A. About four hundred years, from the occupation of the country to the choice of Saul as king. 1 Kings vi. 1.

Q. How many kings ruled the whole nation, and for what length of time ?

A. Three, Saul, David, and Solomon, for a hundred and twenty years. Acts xiii. 21 ; 1 Chron. xxix. 27 ; 1 Kings xi. 42.

Q. Did the eldest son succeed his father as king ?

A. Usually ; but David appointed a younger son, in preference to the eldest. 1 Kings ii. 15.

Q. How was the king invested with his office ?

A. He was anointed, crowned, and perhaps girded with a sword ; after which he received the homage of the chiefs by a kiss. 1 Sam. x. 1 ; Ezek. xxi. 26 ; Ps. xlv. 3 ; ii. 12.

Q. What is meant by “the testimony,” which is said to have been given to the king ?

A. Either the book of the Law, or some royal ornament. 2 Kings xi. 12.

Q. What did the people exclaim ?

A. "Let the king live," or "God save the king."
2 Kings xi. 12.

Q. What was the throne ?

A. A seat of very costly materials. That of Solomon was of ivory, overlaid with gold ; it was raised upon six steps, upon which were twelve images of lions. 1 Kings x. 18-20.

Q. Who were the Cherethites and Pelethites ?

A. The king's guard, apparently five hundred in number. The words mean *executioners* and *couriers*. 2 Sam. viii. 18 ; 1 Kings x. 16, 17 ; xiv. 27, 28.

Q. What was considered necessary in approaching a king, or great man ?

A. A gift. Gen. xliii. 11 ; Prov. xviii. 16 ; Matt. ii. 11.

Q. What signs of respect were usual ?

A. Bows and prostrations. 1 Sam. xxiv. 8.

Q. What was forbidden to kings ?

A. Having numerous wives ; keeping large bodies of horsemen ; and amassing great quantities of silver and gold. Deut. xvii. 16, 17.

Q. What is the probable reason why it was considered unlawful for the king to number the people ?

A. It seems to have been regarded as an invasion of the Divine prerogative. 2 Sam. xxiv. 10.

Q. What was the king commanded to have by him ?

A. A copy of the Law, which he was to read daily.
Deut. xvii. 18–20.

Q. What were the sources of revenue to the king?

A. Presents from those who approached him; taxes, which were generally paid in produce; the profits of certain royal demesnes; the booty of conquered nations; tribute from those in subjection; and, finally, commerce. Prov. xviii. 16; Mal. i. 8; 1 Chron. xxvii. 26–31; 2 Sam. xii. 30; 2 Kings iii. 4; 1 Kings ix. 26.

Q. What person held the dignity answering most nearly to that of queen, or first lady in the kingdom?

A. The king's mother. 1 Kings xv. 2, 8, 10, 13.
Dan. v. 10.

Q. What designation was given to a particular officer, or courtier?

A. The king's friend, or he that was next to the king. 2 Sam. xv. 37; 1 Kings iv. 5; 2 Chron. xxviii. 7.

Q. What seems to have been the mark of the dignity of treasurer, or steward of the household?

A. A key. Isa. xxii. 22.

LESSON XXIII.

GOVERNMENT CONTINUED, WAR.

Q. What title was borne by the governor under the Persians ?

A. That of Tirshatha. Ezra ii. 63 ; Neh. x. 1.

Q. What title was borne by the sons of Herod the Great, and some other princes ?

A. Tetrarch, or ruler of a fourth part of the country. Luke iii. 1.

Q. Where and by whom were kings and tetrarchs appointed in our Saviour's time ?

A. At Rome, by the Emperor. Luke xix. 12.

Q. What office was held by Pilate, Festus, and Felix ?

A. They were Roman procurators, or governors. Matt. xxvii. 2 ; Acts xxiv. 1, 27.

Q. Who was the chief Jewish magistrate under their government ?

A. The high-priest. Matt. xxvi. 3

Q. By whom was he assisted ?

A. By the Sanhedrim, or great council, consisting of about seventy members. Num. xi. 16 ; Acts v. 27.

Q. Where was justice generally administered in ancient times ?

A. In the gates of the cities. Deut xxi. 19 ; Ruth iv. 11.

Q. What power did the rulers of the synagogues possess ?

A. To determine causes of slight importance, and inflict the punishment of scourging. Matt. x. 17.

Q. Of what power were the Jewish courts in the time of our Saviour deprived ?

A. That of inflicting the punishment of death. John xviii. 31.

Q. How is the stoning of Stephen then to be regarded ?

A. As a lawless act, the sudden violence of a mob. Acts vii. 57.

Q. How was the punishment of stoning to death inflicted ?

A. The witnesses first, and afterwards others, having laid aside their upper garments, threw stones upon the person accused. Acts vii. 58 ; John viii. 7.

Q. With whom was crucifixion in use, and for what class of offenders ?

A. With the Romans, who punished thus the vilest of malefactors and slaves. 1 Cor. i. 23 ; Heb. xii. 2.

Q. What proclamation was commanded to be made on the assembling of an army ?

A. That they who had been recently betrothed, or had built houses, or planted vineyards, should have liberty to return to their homes. Deut. xx. 5-7.

Q. What further ?

A. That those who desired to return, through fear, might do so. Deut. xx. 8.

Q. What were the usual arms ?

A. Swords, spears, bows and arrows, and slings, for attack ; with helmets, breastplates, and shields for defence.

Q. In what were the Jewish warriors encouraged to trust ?

A. In the protection of God. Judg. vii. 2 ; 1 Sam. xvii. 45.

Q. Who sometimes accompanied the army ?

A. The priests, bearing with them the ark of the covenant. 1 Sam. iv. 3, 11.

Q. Were the Hebrew customs of war cruel ?

A. They appear so to us at the present day, but were probably not more so than those of other nations at that period. Judg. i. 7.



LESSON XXIV.

DWELLINGS.

Q. In what did men probably first seek protection from the weather, and from enemies ?

A. In natural caves, which may have been afterwards enlarged or imitated by art. Judg. vi. 2.

Q. In what country did the custom of dwelling in caves long continue.

A. In the country near the south of Palestine called Mount Seir, Edom, or Idumea. Gen xxxvi. 8.

Q. Describe the ruins of Petra, or Sela, in that country.

A. They consist in part of columns and hewn stones, the remains of large buildings; but principally of an immense number of temples, dwellings, and tombs, excavated in the solid rock, on either side of a valley in the mountains. Some of these excavations are of great size and beauty, their effect being increased by the rich and various colors of the rock in which they are formed. Isa. xvi. 1.

Q. In what did the patriarchs, Abraham, Isaac, and Jacob, live?

A. In tents, as many of the Arabs do at the present day. Gen. xii. 8; xxvi. 17.

Q. What tribe, on friendly terms with the Israelites, continued this custom, and lived in tents among them?

A. The Kenites, or Rechabites. Judg. iv. 11; Jer. xxxv. 6, 7; 1 Chron. ii. 55.

Q. What tribe, hostile to the Israelites, are supposed to have led a similar life?

A. The Amalekites. Num. xxiv. 20; xiii. 29.

Q. Of what are the inferior kind of houses mostly built in the East?

A. Of bricks dried in the sun, the roof being of

mud laid on branches of trees ; hence they are subject to be swept away by heavy rains. Matt. vii. 26.

Q. How are the better kind of houses usually built ?

A. In a square form, around a court in the centre.

Esther v. 1 ; Luke v. 19.

Q. Describe this court.

A. It is open above, or only covered with an awning ; paved with marble or other materials ; and often containing a fountain.

Q. Where do the windows mostly open ?

A. Into these courts.

Q. How is it probable that the paralytic was let down, to be cured by our Saviour ?

A. Into the court, the awning being rolled back, and the balustrade around the opening above being partly removed. Mark ii. 4 ; Luke v. 19.

Q. What is the entrance to the court ?

A. A gateway, where the master of the house receives visits and transacts business. Matt. xxvi. 71.

Q. How are the rooms furnished ?

A. With carpets, and sometimes with a divan, or raised platform along the walls. Amos iii. 12.

Q. For what is this used ?

A. For sitting, which is generally with the limbs drawn up under, and for sleeping upon at night. Amos vi. 4.

Q. Where are the apartments for females ?

A. On the farther side, or opposite the entrance ; no male visitor being admitted into them. Judg. xv. 1.

Q. For what is the roof used ?

A. It is generally flat, and is used for walking, for retirement and devotion, and sometimes for sleeping. 1 Sam. ix. 25, 26 ; Acts x. 9.

Q. What precaution were the Israelites commanded to take on this account ?

A. To have a parapet around the roof, for the safety of persons walking upon it. Deut. xxii. 8.

Q. What is often built additional to an Eastern house ?

A. A portion, either upon the roof, behind the main house, or over the gateway, consisting of one room or more, which seems to be meant by the words "upper room," and other terms in Scripture. Mark xiv. 15 ; Acts i. 13 ; 2 Kings iv. 10.

Q. How are public shows, such as wrestling, often exhibited in the East ?

A. In the open court in the centre of some public building, surrounded by cloisters, which are supported by pillars, while their roofs are covered with spectators. Judg. xvi. 27.

Q. How are houses in the East warmed in winter ?

A. The only means of warming is by braziers or movable hearths, on which a fire is occasionally kindled. Jer. xxxvi. 22 ; John xviii. 18.

LESSON XXV.

DRESS.

Q. What garment was commonly worn by the Jews of both sexes ?

A. A tunic of linen, either with or without sleeves. This was sometimes woven in one piece. John xix. 23.

Q. What was worn over this ?

A. A long and wide robe without sleeves, which was folded round the person. Luke vi. 29 ; 2 Tim. iv. 13.

Q. What color was generally most esteemed for garments ?

A. White ; though purple and variegated garments were also prized. Eccl. ix. 8 ; Gen. xxxvii. 3.

Q. What use was made of the folding of this garment over the bosom ?

A. To receive any thing which was suitable to be thus carried. Luke vi. 38.

Q. How is the girdle used in the East ?

A. Principally in travelling. It is, often richly wrought ; it is folded several times around the body, and one end is formed into a purse. Prov. xxxi. 24 ; Matt. x. 9, in the Greek.

Q. How were the feet protected ?

A. Generally by sandals, which were merely soles bound to the feet by straps. Mark vi. 9 ; Acts xii. 8.

Q. What other coverings to the feet were sometimes used ?

A. Military shoes, or greaves of metal ; and by females, slippers made of soft leather. Deut. xxxiii. 25 ; 1 Sam. xvii. 6 ; Ezek. xvi. 10.

Q. When was it customary to lay aside the sandals ?

A. On entering a house, or any consecrated place. Exod. iii. 5.

Q. By whom were the sandals taken off ?

A. By servants for their master, and disciples for their instructor. Matt. iii. 11.

Q. What did both sexes wear upon their heads ?

A. Turbans or caps ; which were sometimes, for men, made of leather or of metal plates. Exod. xxviii. 40 ; xxxix. 28.

Q. What other coverings for the head were used by females ?

A. Hoods and veils. Isa. iii. 23.

Q. What is the custom in the East with regard to veils ?

A. Females generally veil themselves on the approach of strangers. Gen. xxiv. 65.

Q. What ornament is often worn by females in the East upon the hair ?

A. The *sarmah*, a thin plate of gold or silver, cut through and engraven to resemble lace. Isa. iii. 18.

Q. What singular ornament is in use among married women in Syria ?

A. A cone or horn bound upon the forehead, and projecting upwards a foot or more. Ps. lxxxix. 17, 24.

Q. What were the Israelites commanded to wear, in order to remind them of their religious obligations?

A. A fringe or tuft of blue at the corners of their upper garment, and a border on its edge. Num. xv. 38; Matt. ix. 20; xxiii. 5.

Q. What were frontlets and phylacteries?

A. Small rolls of parchment, containing words from the Law; they were inclosed in leather cases, and bound on the forehead and hands at prayer. Exod. xiii. 16.

Q. Of what did the high-priest's dress consist?

A. Of various articles, among which the ephod, the breastplate, and the crown were most remarkable.

Q. What was the ephod?

A. A richly embroidered tunic. Exod. xxviii. 6 – 12; 1 Sam. ii. 18.

Q. Of what was the breastplate composed?

A. Of twelve precious stones, set in gold, and having inscribed on them the names of the twelve tribes. Exod. xxviii. 15 – 30.

Q. What was the holy crown?

A. A plate of gold, bound with blue lace, upon the front of the high-priest's turban or mitre, and having inscribed on it the words, "Holiness to the Lord." Exod. xxviii. 36 – 38.

LESSON XXVI.

HUSBANDRY, AND PREPARATION OF FOOD.

Q. How did the Hebrews prepare barren and rocky ground for cultivation ?

A. By carrying earth thither, and forming terraces, which are still found along the rocky sides of mountains. Ps. lxxii. 16.

Q. To what is it necessary for the husbandman in hot climates to pay great attention ?

A. To irrigation, or the artificial watering of the ground. Is. lviii. 11.

Q. How was this done in Egypt, and probably to some extent in Palestine ?

A. By various contrivances, one of which, now called the *shadoof*, resembles what is called a well-sweep in our country. Another was a sort of tread-wheel. The water, when raised to a proper height, was directed through the fields in channels. Deut. xi. 10, 11.

Q. What may be observed of wells and fountains in the East ?

A. From the heat of the climate, and the scanty supply of water, wells and fountains are of the highest value. Gen. xxi. 25 – 31 ; Num. xxi. 16.

Q. Describe the plough in use in Persia for breaking up fallow ground.

A. A large and cumbrous one with two wheels, one

of which runs in the furrow. It is drawn sometimes by several yoke of cattle. 1 Kings xix. 19.

Q. What description of goad is used in the East?

A. A strong staff, sometimes eight feet long, with an iron point at one end, and a small iron shovel at the other, to cleanse the plough from clay. Judg. iii. 31.

Q. How was it customary to separate the grain from the husks?

A. Sometimes it was trodden by oxen, sometimes separated by a strong frame or block of wood, furnished with teeth below, and drawn over the grain. Deut xxv. 4; 1 Cor. ix. 9; Isa. xli. 15.

Q. When were the seed-time and harvest in Palestine?

A. Seed-time was principally in November, and harvest in May, the light winter not injuring the seed. Gen. viii. 22.

Q. What structures were usual in a vineyard?

A. A tower for observing the field, that thieves and birds might be kept off; and a pit, in which the juice was pressed from the grapes by the feet of laborers. Isa. lxiii. 3; Matt. xxi. 33.

Q. What peculiarities are there in the customs of Eastern shepherds?

A. They go before their sheep, and call instead of driving them, distinguishing each sheep by a peculiar name. John x. 4.

Q. How was corn prepared for making bread?

A. It was ground in a hand-mill, generally by females. Eccl. xii. 4 ; Matt. xxiv. 41.

Q. What were the usual drinks ?

A. Water, unfermented wine or grape-juice, fermented wine, and drinks made of dates or other fruit, in imitation of wine. Gen. xl. 11 ; 1 Sam. i. 15.

Q. What description of bottles was used, and is still in use in the East ?

A. Tight bags made of skins ; which when old are liable to burst from the fermentation of the liquor within. Ps. cxix. 83 ; Matt. ix. 17.

Q. How was the strength of wine increased ?

A. By mixing spices with it. Isa. v. 22.

Q. To whom was the strong wine sometimes given ?

A. To persons about to be executed, to stupefy them, and diminish the sense of suffering. Prov. xxxi. 6 ; Matt. xxvii. 34.

Q. What is to be sometimes understood by vinegar ?

A. A weak wine, which was commonly used by the poorer classes. Ruth ii. 14 ; 2 Chron. ii. 10 ; Matt. xxvii. 48.

Q. How is bread generally prepared in the East ?

A. In thin cakes, baked on a plate of metal or among the coals, though sometimes in ovens resembling ours. 2 Sam. xiii. 6 ; 1 Kings xix. 6.

Q. How is honey often found in the East ?

A. In the woods, flowing from honeycombs, made by wild bees. Deut. xxxii. 13 ; 1 Sam. xiv. 25.

- Q. What vegetable production resembles it ?
- A. The "Beyrouk honey," a juice dropping from the leaves and twigs of a tree called *gharrab*.
- Q. What is to be understood by butter, when mentioned in the Scriptures ?
- A. Cream, curdled milk, or liquid butter, the climate being too warm for such butter as is common among us. Job xxix. 6.
- Q. How is such butter sometimes used by the Arabs ?
- A. Mixed with honey. Isa. vii. 15, 22; 2 Sam. xvii. 29.



LESSON XXVII.

TRAVELLING, SALUTATIONS, BANQUETS, DANCING.

- Q. What were the usual modes of travelling in the Holy Land ?
- A. On foot, on asses, and on camels. Chariots were occasionally used. Gen. xxii. 3; xxiv. 64; Isa. lxvi. 20.
- Q. How was travelling performed in the desert ?
- A. As it is still, in caravans or large companies. Gen. xxxvii. 25; Job. vi. 19.
- Q. Describe an Eastern inn, or caravansary.
- A. It is a building with a court in the centre, into which the rooms open. The lower story is gen-

erally used for storing goods, or for cattle, while the upper rooms are for travellers. Luke ii. 7.

Q. How are these inns furnished ?

A. In general, a shelter only is provided, travellers bringing with them their beds, provisions, and whatever else they need. Gen. xlii. 27.

Q. By whom are they taken care of ?

A. Some, having been erected by public or private liberality, are left for any who may pass, to enter ; in others, persons reside who have the charge of them. Luke x. 34, 35.

Q. What is the first salutation at meeting ?

A. "Peace be with you." 1 Sam. xxv. 6 ; John xiv. 27.

Q. What is said of Eastern salutations ?

A. They often embrace many formalities and take up much time. Luke x. 4 ; 2 Kings iv. 29.

Q. What is usual on the part of visitors in the East ?

A. They bring presents to the person they visit. Matt. ii. 11.

Q. What is usual in return ?

A. Dresses of honor are often given to the guests by him who entertains them. Not to accept such a dress would probably give great offence. Matt. xxii. 10, 11.

Q. What attention was generally paid to guests at their first arrival ?

A. As their feet were only protected by sandals, water was brought to wash them. Luke vii. 44.

Q. By whom was this washing generally done ?

A. By a servant. John xiii. 8, 14 ; Luke xxii. 27.

Q. What was a compliment frequently paid to guests ?

A. Anointing the head and feet with perfumes. Luke vii. 46 ; Matt. xxvi. 7 ; John xii. 3.

Q. How were the company arranged at meals, in our Saviour's time ?

A. According to the Roman custom, reclining on wide couches around the table, so that the head of each was near the breast of the person next him. John xiii. 23.

Q. How were the feet then disposed ?

A. On the couch, farthest from the table, so as to be near any person approaching from behind. Luke vii. 38.

Q. How was order secured at entertainments ?

A. By the appointment of one of the company as governor of the feast, unless the master of the house presided. John ii. 8.

Q. What was common in partaking of bread ?

A. For each to dip his piece of bread into a vessel containing sauce, which was in the middle of the table. Ruth ii. 14.

Q. What was sometimes done as a mark of respect, or friendship ?

A. Passing the piece of bread thus dipped to another. John xiii. 26.

Q. How was dancing introduced at feasts ?

A. Female performers danced for the gratification of the company. Matt. xiv. 6.

Q. How was dancing otherwise practised?

A. By each sex among themselves, on occasions of festivity and rejoicing, whether of a private, national, or even religious character. Exod. xv. 20, Luke xv. 25.

Q. By what were these dances accompanied?

A. By singing, and the beating of tambourines or timbrels by the dancers themselves, and by stringed instruments. Exod. xv. 20; Jer. xxxi. 4; 2 Sam. vi. 5.



LESSON XXVIII.

MUSIC, MARRIAGES, FUNERALS.

Q. What were the principal stringed instruments among the Jews?

A. The *nebel*, harp or psaltery, of triangular form, with ten or more strings; and the *kinnor*, harp or lyre, with six or nine. 1 Sam. xvi. 23; Dan. iii. 5, 7.

Q. What were the principal wind instruments?

A. The organ, or Pandean pipes, an instrument of several pipes, blown with the mouth; and various kinds of trumpets, and fifes or flutes; one of which was the dulcimer or symphony. Gen. iv. 21; Job xxi. 12; Dan. iii. 5, 7.

Q. What other instruments were there ?

A. Drums, timbrels or tambourines, triangles, and cymbals. The last were probably the same with the sistrum used in Egypt, an instrument of an oval figure, crossed by brass wires, which jingled on being shaken, and perhaps had rings or bells attached to them. *Exod. xv. 20 ; 1 Sam. xviii. 6 ; Ps. cl. 5.*

Q. What was the usual time for wedding festivities ?

A. Seven days ; or three, if the bride had been married before. *Gen. xxix. 27 ; Judg. xiv. 15.*

Q. What ceremony took place on the evening of the last day ?

A. The bride was conducted to the house of the bridegroom by her friends in procession, with torches and music. *Matt. xxv. 1.*

Q. What other procession was there ?

A. Of the bridegroom and his friends, to meet and receive them. *Matt. xxv. 6.*

Q. What names are given to the groomsmen or groomsmen in Scripture ?

A. "Friend of the bridegroom," and "children of the bride-chamber." *John iii. 29 ; Matt. ix. 15.*

Q. By whom was the dowry usually given ?

A. By the bridegroom or his father, to the bride and her relations. *Gen. xxxiv. 12.*

Q. When was the nuptial song, or epithalamium, sung ?

A. The evening before the wedding, by the friends of the bride, at her door. *Ps. xlv.*

Q. What was considered proper at marriages and other festal occasions, in the entertainment of the guests ?

A. That those of each sex should meet by themselves, at different tables, and in different rooms. This, however, was not always the case. Esth. i. 3, 9 ; John ii. 3.

Q. What was one of the diversions practised on these occasions ?

A. The proposing and solving of riddles. Judg. xiv. 12.

Q. How were the corpses of the dead disposed of among the Jews ?

A. By burial. Gen. xxiii. 4.

Q. How among other ancient nations ?

A. Among the Egyptians, by embalming previous to burial ; and among the Greeks and Romans by burning. Gen. l. 2, 26.

Q. Are there any instances recorded in the Bible, in which bodies were burnt ?

A. That of Saul, and apparently that of Asa. 1 Sam. xxxi. 12 ; 2 Chron. xvi. 14.

Q. How were the dead prepared for burial among the Israelites ?

A. By being wrapped about with quantities of spices, and folds of cloth ; and generally placed in an open coffin. John xix. 39, 40 ; Luke vii. 14.

Q. Where were the burial-places ?

A. In caves, natural or artificial, or in sepulchres

built for the purpose ; each family generally having its own private place of burial. Gen. xxiii. 17 ; John xi. 38.

Q. What was the Hebrew manner of mourning?

A. They encouraged, instead of restraining, the outward marks of grief ; weeping, tearing their garments, putting on sackcloth, and defiling themselves with ashes. 2 Sam. iii. 31 – 34 ; Jer. vi. 26.

Q. What was done to increase the mournfulness of the scene ?

A. Women were hired to utter lamentations, and persons to play mournful tunes on musical instruments. Jer. ix. 17 ; Matt. ix. 23.

Q. What was expected of persons who met a funeral procession ?

A. That they should join it, and thus express their sympathy. Rom. xii. 15.

Q. How long was the customary time of mourning ?

A. Seven days ; but in some remarkable instances it was prolonged to thirty. 1 Sam. xxxi. 13 ; Num. xx. 29.



LESSON XXIX.

PROPHETS, SECTS, LITERATURE, ARTS.

Q. Who were the prophets ?

A. Holy men raised up by God to exhort the people

to righteousness. 2 Kings xvii. 13 ; Acts xv. 32 ; 1 Cor. xiv. 22.

Q. What supernatural knowledge was imparted to some of them ?

A. That of future events. Luke i. 70 ; Acts iii. 24.

Q. How do they appear to have been clothed ?

A. In simple and coarse raiment. Zech. xiii. 4 ; Matt. iii. 4.

Q. Were there other prophets or religious teachers besides those whose writings we possess ?

A. Yes ; we hear of them sometimes as numerous, and dwelling in schools or associations with their disciples ; and also, in some instances, of prophetesses. 1 Sam. x. 5 ; 1 Kings xviii. 4 ; 2 Kings ii. 3 ; xxii. 14.

Q. What names were given to those who were distinguished for learning, or teachers of the law ?

A. The title of Rabbi, or Master, and the names of scribes, lawyers, and doctors of the law. Matt. xxiii. 7, 8 ; vii. 29 ; xxii. 35.

Q. In what did their learning, in our Saviour's time, chiefly consist ?

A. In a knowledge of the law of Moses, and of the explanations of it which had been handed down from past generations, and which therefore bore the name of *traditions*. Matt. xv. 2, 3.

Q. Who were the Pharisees ?

A. A sect who wore the appearance of sanctity, but many of whom were very hypocritical. They be-

lieved in the resurrection of the dead, in angels and spirits; they believed also that all actions were foreordained by God; and they paid great respect to the traditions. Matt. xxiii. 13; Acts xxiii. 6.

Q. Who were the Sadducees?

A. A sect who did not believe in a resurrection, nor in predestination. Acts xxiii. 8.

Q. Who were the Herodians?

A. Partisans of the Herod family. Matt. xxii. 16.

Q. Who were the Zealots?

A. Persons who were eager to take up arms for the independence of the nation. Luke vi. 15; Acts i. 13; Matt. x. 4.

Q. Who were the Essenes?

A. A sect, not mentioned in Scripture, who lived in communities of their own, and subjected themselves to many hardships, in the belief that the mortification of the body tends to the elevation of the soul.

Q. How were books prepared in ancient times?

A. By writing with a pen, generally of reed. Isa. viii. 1.

Q. What materials were used for writing upon?

A. Parchment, or skins; tablets of metal, or of wood covered with wax; and paper made from the papyrus reed. Luke i. 63; 2 Tim. iv. 13; 2 John 12.

Q. How did writers generally carry their ink?

A. In a horn, suspended at the girdle. Ezek. ix. 2.

Q. In what form were books made?

A. In that of a roll, attached at each end to a wooden roller. Jer. xxxvi. 2; Rev. v. 1.

Q. How is the Hebrew language written?

A. From right to left.

Q. In what did ancient Hebrew literature consist?

A. In the writings of the Old Testament, and some other books, which have long been lost. Num. xxi. 14; Josh. x. 13; 2 Chron. ix. 29; xii. 15; xx. 34.

Q. In what did the poetry of the Hebrews consist?

A. In elevated sentiments, expressed without rhyme or any regular measure, as far as can now be traced, but marked by a peculiar feature called *parallelism*.

Q. What is this?

A. Each verse generally consists of two clauses, the latter either repeating the sentiment of the former, or being in contrast with it. In some cases, these parts were sung alternately by different choirs. Ps. xx. 1-3; 1 Sam. xviii. 7.

Q. What arts appear to have been known to the Hebrews?

A. Working in wood, stone, and metals, engraving, weaving, ornamental needle-work, and others. Exod. xxxvi.-xxxix.; 1 Kings vii.; Jer. xviii. 2.

Q. Were they familiar with the arts of painting and sculpture?

A. There are few traces of them in the Bible, though more of sculpture than of painting. 1 Kings x. 20; Isa. xl. 19, 20.

LESSON XXX.

LATER HISTORY AND CONDITION OF PALESTINE.

Q. What occurred about thirty-four years after the ascension of our Saviour ?

A. The Jews rebelled against the Roman Emperor, and, after continuing the war for five years, were subdued with terrible slaughter. Matt. xxiv. 7, 15, 21.

Q. What was done to the city of Jerusalem and to the Temple ?

A. They were destroyed to the foundations. Matt. xxiv. 2.

Q. What became of the people who survived ?

A. Many fled into other lands, and many were sold into slavery, so that they became scattered among the nations. Deut. xxviii. 64.

Q. What event of great importance took place about the year of our Lord 312 ?

A. Constantine, the Roman Emperor, embraced Christianity ; and heathenism soon lost all power in the empire. Matt. xxiv. 30.

Q. What was done by the Empress Helena, the mother of Constantine ?

A. She made efforts to discover the true places where the great events of our Saviour's history had occurred ; and built many churches upon the spots indicated.

Q. What event occurred in the year of our Lord 630 ?

A. Palestine was conquered from the Christians by the followers of Mohammed, in the eighth year from the commencement of their empire.

Q. What took place in A. D. 1096, owing to some oppressions practised upon Christian pilgrims by the Mohammedans or Saracens ?

A. The First Crusade, or Holy War, undertaken by the nations of Western Europe to reconquer the sepulchre of Christ. Luke ix. 55, 56.

Q. What was its result ?

A. Jerusalem was taken, and a Christian kingdom established in Palestine, which existed for eighty years, till it was overthrown by the Sultan Saladin. John xviii. 36.

Q. What ensued ?

A. A great number of crusades, or expeditions of the Christian nations, with but slight and transient success.

Q. What is the present condition of the Holy Land ?

A. It belongs to the Turkish empire. It is but scantily peopled, and agriculture and the arts are much neglected ; but as the Turkish power is becoming more enlightened, improvements may be expected to take place.

Q. What Christian establishments are found in the Holy Land ?

A. Many churches, convents, and monasteries be-

longing to Christians, chiefly of the Greek, Armenian, and Roman Catholic denominations.

Q. By whom is the Holy Land much visited?

A. By Christians from all parts of the world. John iv. 21, 23.

Q. What is to be observed respecting the places shown in Palestine as the scenes of events recorded in the Bible?

A. Natural features of the country, such as hills and valleys, are probably in general correctly designated; but little dependence can be placed on the tales told of more particular localities.

Q. Describe the Church of the Holy Sepulchre.

A. It is a very large building, inclosing a smaller one, built over the supposed tomb of our Lord, and inclosing also what is said to have been the place of the crucifixion. Matt. xxviii. 6; Luke xxiv. 5, 6.

Q. What building occupies the former site of Solomon's Temple?

A. A Mohammedan mosque, that of Omar, into which no Christian or Jew is permitted to enter.

Q. What name is given to a certain spot near the eastern wall of the inclosure surrounding this mosque?

A. "The Jews' place of weeping," as the Jews are allowed to go thither, and look upon the spot where their Temple formerly stood. Isa. lxiv. 11.

Q. What has been the condition of the Jews since the time of their dispersion?

A. They have been scattered through various nations, often cruelly persecuted, but still sustained in their separate existence by a mysterious Providence, still carefully observing the law of Moses, but refusing to receive Christianity. Rom. xi. 25 ; Psalm lxxx. 14.

Q. At what number are the Jews now estimated, and where are they chiefly found ?

A. Between four and five millions, chiefly in Turkey, the Barbary States, Russia, Poland, Hungary, and Germany ; while some are found in France, England, and the United States.

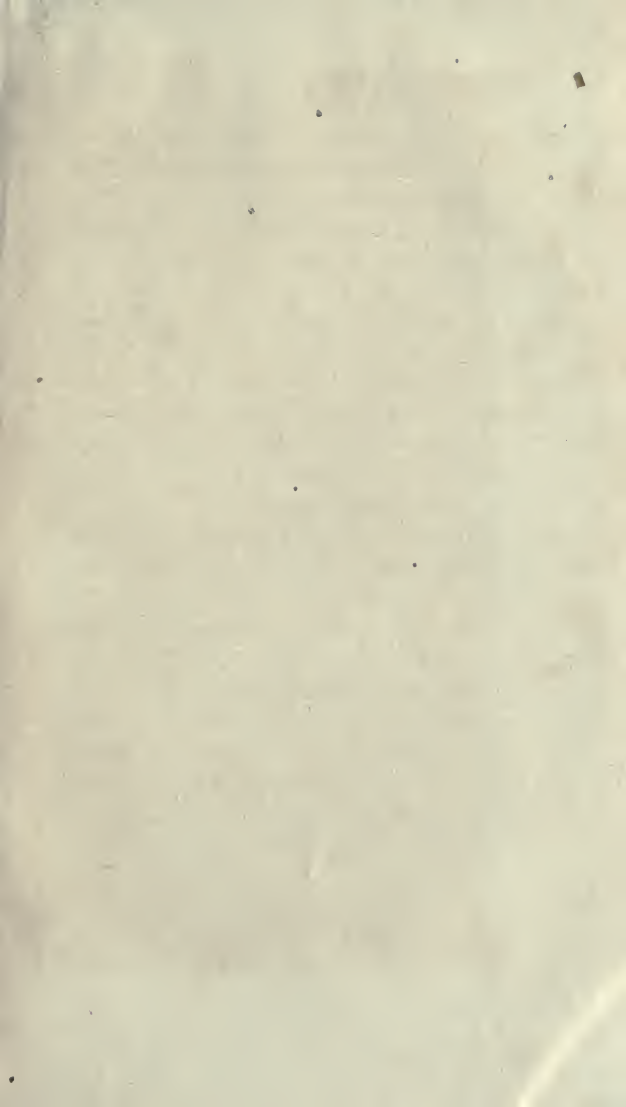
Q. To what do they look forward ?

A. To the appearance of the Messiah, and their own restoration to the Holy Land. Deut. xxx. 1 - 3.

Q. What seems to be foretold respecting them in the Scriptures ?

A. That, when other nations generally shall have been converted to Christianity, the Jews also will embrace that religion, and thus give to it its most splendid and crowning triumph. Rom. xi. 11, 12, 25, 26.

THE END.



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